The Nation.

NEW YORK, THURSDAY, AUGUST 28, 1890.

The Week.

WHILE sensible people understand that the Force Bill is really dead, the Republican party during the pending campaign must suffer all the odium of having it still on its hands. The Bourbon leaders in the Senate and the press of the George F. Hoar and New York *Tribune* type will, of course, insist that it is only in a comatose condition, from which it can and will be revived next December; and the Republican newspapers in the West which have denounced it and demanded its death, will find it hard to meet the claim of its friends that the breath of life is still in it. The consequence will be that the Republican party can get none of the advantage which always springs from having done something when one sets out to do it, while the Democrats can appeal to all independent voters for support, on the ground that only a sweeping Democratic victory in November will prevent the Radicals from still trying to make the bill a law. If one wishes to know how the mere agitation of this question has affected the party, he need only study the figures of the recent State election in Alabama. There are a number of cities in that State where many white men from the North have settled of late years, most of whom have voted the Republican ticket, and thereby sometimes carried the county for that party, as notably in Talladega, long a "Republican stronghold." There is no complaint of any unfairness in these places at the recent election, and yet there was nothing short of a political revolution in them. Here are the figures in 1888 and 1890 for three counties which contain such cities:

	1888.		1890.	
	Rep.	Dem.	Rep.	Dem.
Jefferson (Birmingham)....	3,001	5,508	921	7,921
Lauderdale (Florence).....	1,120	1,637	435	1,473
Talladega (Talladega).....	2,179	1,983	937	2,472

The simple explanation of these changes is that hardly any white Republicans would vote the Republican ticket after the party had taken up the Force Bill—less than fifty out of several hundred in Birmingham, and only two of the large number in Talladega. What was true of Alabama will be true of the South generally, and the same cause will lose the party thousands of votes in every Northern State as well.

Mr. Henry Cabot Lodge, who was sent the other day in haste to Maine to make speeches in Speaker Reed's district, is demonstrating his weakness as a stump orator. He made a speech in Portland the other evening which is reported pretty fully in the Boston *Advertiser*. It is in effect a defence of the Elections Bill which the House has passed, and which is so badly splitting up the Republican Senators. The whole tone of the speech shows that the Republican leaders of the House see that their course has put them on the defensive. Here is one of Mr. Lodge's "points":

> "The first cry that is raised against the bill is that it is a force bill, that it is bristling with bayonets in every line Now Mr. R. Q. Mills, who is as accurate a statistician as he is calm in statement, has stated that there are 35,000 polling places in the United States. We know there are 25,000 United States troops. Then if you admit that it is a 'force bill,' it is easy to see you would have five-sevenths of a soldier at every polling place in the United States. When I think of the 65,000,000 people in this wide country groaning under the despotism of five-sevenths of a soldier at each polling place, the picture it conjures up is positively appalling."

If this silly talk is worth anything, the same "argument" can be applied to the use of the army for any purpose. There are, for instance, about 250,000 Indians in the United States. If any tribe should go on the war-path, all their chief would have to say to inspire them with courage would be: "Fear not! The Great Father has only one soldier to every ten Indians." Again, Mr. Lodge said:

> "There is no proposition of force in it. It is a law of the United States, and it is the duty of the President to enforce the law of the United States if it is opposed or defied, whether it be tariff law, election law, or any other kind of law. The laws of the United States are to be obeyed; and the same 'force' lies behind election law that lies behind tariff law, or internal-revenue law, and there is no other force to be considered."

This is, of course, an admission of the very thing the speaker sets out to deny. It is the introduction of Federal "force" at elections, to which Mr. Lodge so clearly points, that is so distasteful to the American people.

The condemnation of the Force Bill by the Wisconsin Republican State Convention, which, meeting on the day that Senator Hoar of Massachusetts was advocating its passage, refused to say a word in its favor, recalls the fact that fifteen years ago a Wisconsin Republican in the Senate opposed another measure of the same sort which was supported by the same Massachusetts Bourbon. When the Civil-Rights Bill was before the Forty-third Congress, George F. Hoar was one of its strongest advocates, while Matthew H. Carpenter, thorough-going Republican though he always was, did his best to prevent its passage. Senator Carpenter held that the measure was unconstitutional, as the Supreme Court declared the moment the question was submitted to it, but he also opposed it on the ground that the evils at which it was aimed could not be cured by Federal legislation. While deploring and condemning the prejudice against the negroes in the South which caused the discriminations against them that the Civil-Rights Bill was intended to stop, Mr. Carpenter declared that this was not the way to overcome it. "Haste is not always speed," he said in a speech in the Senate on the 27th of February, 1875; "and especially is this true of attempts to coerce sentiment or suppress prejudice. This can only be accomplished by time, kindly entreaty, reason, and argument. And all experience demonstrates that every unavailing attempt to force men into compliance with social, religious, or political dogmas has the effect to postpone the end desired." This unanswerable argument applies as well to the Force Bill of 1890 as to the Civil-Rights Bill of 1875, and it will not be long before every candid man will pronounce the pending measure as absurd as the one which Mr. Hoar championed fifteen years ago.

That was an interesting spectacle in the Mississippi Constitutional Convention last week when a negro who was once a slave of Jefferson Davis's, pleaded and maintained his right to a seat against the contesting claim of a white man. "He presented his case," says a Jackson despatch, "in a speech of thirty minutes' duration, and his earnest but modest and respectful manner and homely eloquence made a deep impression on the Convention." The majority of the Election Committee had reported in favor of the contestant, but an ex-Attorney-General of the State who was one of the minority advocated the other side, and the negro's right to his seat was sustained by a vote of 79 to 28. The result is not only interesting but important, as it retains an intelligent Republican representative of the colored voters upon the Committee on Suffrage, of which he was made a member.

In reply to Mr. W. L. Scarborough, a colored professor in Wilberforce University, Ohio, the Atlanta *Constitution* denies the story which appears to be going the rounds of the Western press, that there is a newsstand in Atlanta at which negroes are not permitted to buy papers. The *Constitution* adds:

> "Here in Atlanta we have negro lawyers, physicians, and dentists; negro merchants, tailors, undertakers, shoemakers, tinners, painters, carriage-makers, blacksmiths, and wheelwrights; negro contractors, who employ white as well as colored workmen; negro machinists, carpenters, cabinet-makers, brick-masons, plasterers, and plumbers; negro workers in shops; in every trade and business for which their ambition and their ability fit them; and opportunities open to them in every direction that their capabilities may suggest."

Where can anything like this be found in the East or in the West? We happen ourselves to know of the negro dentist in Atlanta. He resigned a good position in the Treasury Department a few months since in order to practise his profession in that city. But think of negro contractors who employ white workmen—and in the South, too! Can Senators Hoar and Chandler name many—or any—such instances at the North, or such a diversity of industries among the colored population as that shown by the *Constitution*?

Many years ago, on the score of economy,

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

long sessions of Congress were assailed in the House. No one suggested at that time limiting debate, though excessive speechifying was the great cause of the lengthening of the session. The plan proposed was to decrease the pay of the members as the length of the session increased. The report of the Committee making this suggestion is to be found in Document (H. R.) No. 922, first session of the Twentieth Congress. The majority of the Committee recommended that the *per-diem* allowance then granted to Congressmen be reduced to $2 after the first Monday in April if Congress should sit beyond that day. This plan was founded on the basis that (in the opinion of the majority of the Committee) four months would be ample time in which to transact public business. "If," they added, "Congress, either from procrastination, short daily sessions, *or an excessive indulgence in debate*, should remain in session longer than the first Monday in April, then a sum not more than sufficient to cover the absolute expense of subsistence should be allowed during such prolongation of the session." John Sergeant and Edward Everett submitted a minority report, in which they admitted that it was desirable to shorten the sessions of Congress, but great care, they thought, should be exercised in applying any suggestions which had been made on that point. "The public business *and the public information* are the chief end and aim of our doings," said they, and they added, "We ought not too readily to yield to any plan that would have the effect of defeating *either*." "The privileges of the members," they declared in language which Speaker Reed has often extorted from the Democratic Representatives of this Congress, "are the privileges of their constituents, and cannot be curtailed without infringing upon the rights of the people." So it is not alone our public business that concerns us, but also information concerning affairs, and it is to an untrammelled Senate, which Mr. Reed cannot control, that we owe much necessary light on the items of the Tariff Bill which was rushed through the House.

A number of causes have contributed to bring about the recent stringency in the money market, as, *e. g.*, the silver speculation and the rush of importations caused by the fear of the two McKinley bills. The latter is considered by the banking fraternity the more potent of the two; indeed, the most potent of all. Another cause is the drain from New York to the West for currency to move the crops. This, however, is an annual occurrence, as regular in its coming as the seasons, and would not be much noticed if it did not happen to coincide with other forces contributing to the same result. The operation of the McKinley bills is two fold. An abnormal importation of foreign goods calls for abnormal payments to the foreign producers. It calls also for excessive payments of duties—excessive in the sense that unusually large payments are made at one time, and in advance of the customary time. Thus it comes about that the Treasury has been draining the Street, and the Secretary has been at his wits' end to get the money back into business channels. It would be idle to predict what a day may bring forth, but the usual ingredients of a general panic do not exist. The prices of commodities are not inflated. Speculation is at a low ebb. Even stock speculation was at the minimum when the recent squall struck it. If the situation were the same that it was in the autumn of 1873, when everything was booming, we might expect a similar catastrophe. But it is widely different.

The Federation of Railway Employees at Terre Haute has given Mr. Powderly and the Knights of Labor a hearty endorsement, and poured out a deal of indignation on the head of Vice-President Webb, but for all practical ends and purposes has voted for Webb and against Powderly. The only object of holding the Terre Haute conference was to do something good for Powderly and something bad for Webb. The opposite course has been followed. It was almost inevitable that it should be so, since any strike ordered to assist Powderly would have been a sympathetic one, and a sympathetic strike must have extended over thousands of miles of railway and thrown out of employment tens of thousands of men who had no interest whatever in the dispute between Powderly and Webb. Who would support these men and their families through the coming winter, was a question of extreme gravity, no doubt. Having resolved not to incur this risk, the conference tackled the other problem, how to get out of the scrape and save appearances. This was accomplished by praising Powderly, condemning Webb, and adverting to the fact that the Knights of Labor are not members of the Federation of Railway Employees, and therefore have no claim upon the latter body. As for Powderly, or Lee, or whoever started the New York Central strike, he has, like *Falstaff*, led his men where they are all peppered. Powderly says that the strike is still "on." In like manner the strike on the Third Avenue Railroad is still on, nobody having declared it off. The Reading strike is still on. The only railroad strike we now recall that has been officially declared off is the Southwestern strike, one peculiarity of which was that, although Powderly declared it off very early in the fray, Martin Irons declared that it was still on. The Central strike is now wholly imaginary.

The full weakness of Powderly's cause stood revealed in the long and bombastic "address" which he issued "to the people" on Thursday last. There was absolutely nothing in it but wind. He has no grievance except that the Central Railway Company has discharged Knights of Labor from its service without the consent of Mr. Powderly, and has persistently denied all recognition of his right to inquire into the matter. There is nothing else in the controversy, yet this is one of the ways in which Powderly states it:

"H. Walter Webb stands to-day the representative of over $200,000,000. He is new to the position, and the novelty of the situation has turned his head. The writer represents, directly and indirectly, over 20,000,000 of workingmen. Shall dollars alone be heard, and must humanity remain silent? Will dollars rule when flesh and blood is shot down in the streets of the capital city of the Empire State at the dictation of this wealth? Shall an aristocracy rule and ruin without giving an accounting why they did it? These questions can best be answered by the 20,000,000 of industrialists of the United States, and they can best answer them by holding up the hands of the men along the line of the New York Central Railroad who are strong for the principle of justice, men who, strong in the justice of their position, ask to be heard and care not who hears the story."

Mr. Powderly's statistics are as original and unfettered as his grammar and rhetoric. There were in the whole United States in 1880 less than 13,000,000 adult males, and the total number now cannot much exceed 15,000,000. When he speaks of himself, therefore, as the representative of over "20,000,000 of workingmen," he magnifies his own importance on the same generous scale as he misrepresents the other facts in the controversy.

Mr. Webb's statement in reply to Powderly removes the last shadow of an excuse for a strike or a tie-up of any kind. The only ground which Powderly had for his demand for arbitration was that the Central Railway Company had discharged the men whose case had been made the excuse for the first strike, simply because they were Knights of Labor. He has declared many times that the company's conduct showed a determination to "down the order," and that consequently the whole Vanderbilt system must be "tied up" in order to defend the right of Labor to organize for its own interest and protection. Now Mr. Webb says distinctly:

"No man has been discharged from this company because he was a 'Knight of Labor,' or a member of any other labor organization. The company has discharged men, irrespective of their membership in the order of the Knights of Labor, for drunkenness, incapacity, breach of duty, insubordination, and for the lack of sufficient work to employ them; and it will continue to do so whenever proper occasion arises."

A national "tie-up" to compel a railway company to get Mr. Powderly's consent before discharging employees guilty of drunkenness, incapacity, neglect of duty, or insubordination, would be a spectacle poorly calculated to advance the cause of labor in the estimation of the people.

The Meat-Inspection Bill, which has passed both houses of Congress, provides that whenever the President shall be satisfied that unjust discriminations are made by or under the authority of any foreign State against the importation to or sale in such foreign State of any product of the United States, he may direct that such products of such foreign State so discriminating against any product of the United States as he may deem proper shall be excluded from importation to the United States. Another section provides for the exclusion by the President of any article of food or drink that he may find to be adulterated to an extent sufficient to be injurious to health. The measure is directed chiefly against France and Germany, on account of their exclusion of our pork

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

on the ground of unhealthfulness. Exclusion on the ground of "protection to home industry" would not be objected to provided the exclusion were general; that is, provided it were applied to all foreign pork. This is official notice to France and Germany that they had best frame a tariff sufficiently high to keep out our pork, and retract their slanderous accusations. It ought not to be difficult for Germany to do this. She has a new Emperor and a new Chancellor, neither of whom is responsible for the anti-pork decree. They might cancel it at once and adopt the other device without any trouble at all. As for France, she might rescind the decree and adopt the leading features of the McKinley Administrative Bill to keep our pork at a respectful distance. This bill, according to the Paris *Temps*, is interpreted by the American Consul at Lyons to require, in all invoices of merchandise, statements of all the separate items of cost of the articles, such as wages, raw materials, superintendence, and "each and every outlay of whatsoever nature incident to such production," and also that the manufacturer himself (not any agent appointed by him) shall come to the Consul's office and sign the invoice so made out; and if any part of the goods comes from another place (Zurich, for example), a similar statement from the Zurich manufacturer. Now it is suggested to M. Ribot that a similar requirement as to pork would accomplish all that the invidious decree accomplishes. Let it be required that the pork-packer furnish a statement of all of his costs of production, including wages, fuel, cooperage, etc., and a statement from the farmer who raised the pigs, *viséd*, of course, by a French consul, giving all of his costs of production. Then let the American system of compound duties be adopted—say five francs per kilogramme and 40 per cent. ad valorem—and the whole thing is done and nobody discriminated against.

The House of Representatives is now engaged in tickling the farmers with compound lard bills and option trading bills, and other measures adapted to an infantile state of mind. The Lard Bill has passed the House, and the Option Bill is, as we write, likely to pass Probably both will be killed in the Senate, or postponed till the next session. The Senate has already passed an option bill, and has shown what view it takes of such legislation. As originally introduced by Senator Ingalls, it prohibited trading in grain, cotton, etc., for future delivery, unless the person selling actually owned the property he agreed to deliver. After two days' hot discussion, it was amended, on the motion of Ingalls himself, so as to prohibit trading in futures unless the seller *intended* to deliver the property at the agreed time. Of course no option dealer could object to that, since his intentions could be known only to himself. That the Option Bill, if it could be passed and enforced (as it never could be), would greatly injure the farmer, has been shown over and over again. It would limit the farmer's market to hand-to-mouth purchases, and, since he is generally a non-capitalist, it would put him at the mercy of the miller, who generally is a capitalist. The man who can wait always has the advantage in a trade, and that man is seldom the farmer.

The decision of Judge Cullen that the receiver of the North River Sugar Refinery must be allowed a place as defendant in the Sugar Trust litigation, although the property and assets of the corporation have been taken out of the "combine," indicates that the suit instituted in Brooklyn as a preliminary of "reorganization" must embrace the whole question raised by the Attorney-General in his action against the Trust, and cannot be settled on any narrower issues. That action was brought to wind up the affairs of the North River Company because it had entered into a conspiracy to produce a monopoly. Each and every corporation of this State that joined the Trust is equally guilty and equally exposed to receivership and dissolution. It is not in the power of the Attorney-General to pardon them or any of them. Nothing that can be done in the Brooklyn suit can remove them from the net in which they were caught when the Court of Appeals rendered its decision. The presence of Receiver Gray as a party to the new litigation insures a rather more speedy liquidation than would have taken place if he had been excluded, but it can hardly be said that it changes the destiny of the Trust.

The new State of Washington may well "point with pride" to the figures of the census just taken, which show a total of 343,564 inhabitants, with two districts still lacking. As the population in 1880 was only 75,116, this shows a growth during the past ten years of more than 357 per cent. This is a larger proportional growth during a decade than has ever been recorded in any Territory or State of the Union which had as many as 75,000 people. Colorado's gain between 1870 and 1880 was at the rate of 387 per cent., and Dakota's during the same period 853 per cent.; but Colorado had less than 40,000 people, and Dakota only about 14,000, as the basis of these gains. The growth of Washington's population has been of the most normal character, and the outlook for the new State is most encouraging. The remarkable gain in Washington renders more incomprehensible the census showing for Oregon. It seems plain that the work of enumeration must have been badly botched in the latter State. Both Washington and Oregon have held State elections this year. Washington cast 58,443 votes, and Oregon 73,400. Washington's population exceeds 343,564, and, allowing the same ratio of inhabitants to voters, Oregon's should be above 430,000, while the census count shows only 284,242. The injustice is so palpable that even Washington confesses it, and the Seattle *Post-Intelligencer*, as a Republican newspaper, calls for a new count of Oregon, on the ground that the present figures will deprive the latter State of one of the Representatives in Congress to which she is entitled, and the Republican party of a vote in the Electoral College which it ought to have.

The abnormal growth of cities and towns as compared with that of the country is hardly less noticeable in the West than in the East. There are just 100 places in the State of Wisconsin which have 1,000 or more inhabitants, and their aggregate population is 656,706, or more than 39 per cent. of the entire population, whereas in 1880 such places contained only 29 per cent. of all the people. The gain of these 100 places during the ten years has been 263,000 out of a gain of 367,000 for the entire State—or about 70 per cent.—although, as has been said, in 1880 these cities and towns contained not quite 30 per cent. of the entire population. Such figures from a comparatively young State like Wisconsin are even more striking than the showing of urban growth in old commonwealths like Massachusetts and New York.

Mr. Bachelder, the New Hampshire Commissioner of Agriculture and Immigration, has made his first report under the Act of 1889 of efforts made to repeople the abandoned farms of the State. Mr. Bachelder's procedure, which was of a very intelligent and practical character, carried on with diligence, and even with enthusiasm, has issued in a very considerable success. Out of the whole number of abandoned farms in New Hampshire, almost a full one-fourth part have been reoccupied during the eleven months of his operations—22½ per cent. is the exact proportion, or, in numbers, 301 out of 1,342. "Gratifying as these facts may be," says the Commissioner, "they are doubly increased in significance when we consider that the class of people purchasing and renting these farms is generally such as appreciates the grand scenery, healthy climate, and association with an intelligent class of people, for all of which New Hampshire has become noted. . . . A large number of these farms have become occupied by city people to whom a home in the country has been a fond anticipation for many years, and it is needless to say that they will find in a New Hampshire farm all the opportunities for gratifying any worthy desire in establishing a home for comfort, health, or pleasure. They come, not to make money, but to spend it, and fortunate indeed will it be for the State when the unsold abandoned farms are utilized by this class of people." Such a result might be anticipated, perhaps, from an analysis of the Commissioner's wide correspondence, 60 per cent. of which proceeded from the States of New York, New Jersey, Pennsylvania, Massachusetts, Connecticut, and Rhode Island, communities in which seekers for summer homes would be likely to abound. A striking thing is that just 4 per cent. of the inquiries about abandoned farms in New Hampshire were from Vermont, and more than 10 per cent. came from the Western States, ranging from Ohio to Oregon. Mr. Bachelder acknowledges the "powerful agency" of the press in assisting his work.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

THE LINE OF DIVISION.

THE only interesting feature of Senator Hoar's long speech in favor of the Force Bill last week was the interruption by Senator Paddock of Nebraska. The Massachusetts Senator was quoting a number of old Republican platforms, to show that "the Republican party was pledged to the policy of the bill by everything that could bind a party," when Mr. Paddock rose and pointed out that a Republican State Convention was held in Nebraska only a short time ago, which was attended by a thousand of the representative men of the party, and that not a word was said in either the speeches or the platform on the subject of the pending Election Bill.

Even more significant was the attitude of the Wisconsin Republican State Convention, which met in Milwaukee on the very day that the discussion opened in the Senate which was to decide the fate of the Force Bill. If the Republican party in Wisconsin favored the passage of such a measure, every possible consideration called for the insertion in the platform of a resolution heartily endorsing the pending bill. A long platform was adopted, but it contains not one word in favor of the Force Bill, or of Federal legislation of any sort regarding elections in the South. This significant silence is, of course, to all intents and purposes, the same thing as a condemnation of the policy, and it shows that the Republican party of Wisconsin sustains the position taken by the Milwaukee *Sentinel*, when it reaffirmed its opposition to the Force Bill on the ground that "it will not be effective to assure honest elections where the great frauds upon the ballot-box are practised, while it will be used, as it is already used, by political demagogues to perpetuate unjust animosities against the Republican party, and open still wider the fountains of sectional distrust and hatred in the South."

The recent Republican State Convention in Minnesota was equally silent on this question, and thus showed that the Republican party in that State endorses the course of the St. Paul *Pioneer Press*, which has been from the first an earnest and effective opponent of any Federal election law. There is no way of arguing against such facts as these. When the representative Republican newspapers in such strongly Republican States as Nebraska, Minnesota, and Wisconsin condemn the Force Bill, and Republican conventions in all of these States decline to say a word in its favor, it is evident that the St. Louis *Globe-Democrat* is right when it declares that "the masses of the party in the West are turning against it."

The platform adopted by the Wisconsin Republicans is also significant as to party sentiment in the West regarding the other great issue of the day—the pending Tariff Bill. Considering the way that the McKinley Bill is being hammered in the Senate, if the Republicans of any State favor the measure, there is no question but they will say so. Did the Wisconsin Republicans endorse the McKinley Bill, and express a hope that the Republicans of the Senate would follow the example of their brethren in the House by passing it? On the contrary, the platform contains not one word regarding the measure, while it "commends the efforts the Administration is making to establish reciprocal trade relations with the several nations of this continent upon such a basis as will be mutually advantageous." In this respect also the Wisconsin Republican platform agrees with those framed by the party conventions in Minnesota and Nebraska, and it all means that the Republican politicians of those States understand the condition of public sentiment. The St. Louis *Globe-Democrat* the other day noted the fact that "nearly every prominent Republican paper in the States west of Ohio is opposing that part of the McKinley Bill proposing to increase duties," and said: "The views thus expressed are not confined to the editors formulating them. They represent the sentiment of an overwhelming majority of the Republican party of the Mississippi Valley."

It is evident that a sharp line of division exists between the Republicans of the East and those of the West on the two great issues of the day. The Bourbon leaders of the bloody-shirt Republicans of New England and of the high-tariff Republicans of the Pennsylvania school are equally blind to one of the most important developments of recent politics. Senators like Hoar and Frye, and organs like the Boston *Journal*, New York *Tribune*, and Philadelphia *Press*, talk about reading out of the party Republicans who will not toe the mark on the McKinley Bill and the Force Bill, in apparent ignorance of the fact that the masses of their party in the great West are opposed to both those measures. The representatives of those masses in the press are beginning to tell these Bourbons the truth in tones loud enough, it would seem, to pierce even their deaf ears. Take, for example, this recent deliverance from the Omaha *Bee*:

> "Eastern Republican journals furiously denounce Western Republican Senators for working and voting for reduced tariff, and threaten to read them out of the party. By what right have the champions of the McKinley Bill become the keepers of the Republican conscience? When it comes to reading Republicans out of the party for opposing prohibitive duties, the yeomanry of the West will be on hand, and Eastern autocrats may discover that the party leaders are not in position to bid defiance to public sentiment in Kansas, Nebraska, Iowa, and Minnesota."

The Washington correspondent of the Philadelphia *Inquirer* concludes a review of the situation developed by the Quay resolution with the statement, that "there is great fear that the complications, if not promptly reconciled, will lead to the defeat of both the Tariff and Election Bills." Strange as it may seem to the fossils who edit many Republican newspapers at the East, nothing would give greater satisfaction to many Republicans in the West than this very result. "Drop Both Bills" was the earnest injunction used as a title to a leading article in the St. Paul *Pioneer Press* of Saturday week, which said: "If there is in Washington any due appreciation of the state of feeling of the country at large, the Senate will conclude to drop both bills and go home. There is no demand or necessity for either of them. There is, in the Republican ranks, a pronounced hostility to both which is not worth while to encounter."

THE VALUE OF DELIBERATION.

IT was considered an axiom among the founders of our Government, and was accepted as such during the first century of our history, that deliberation was the first essential to a successful administration of democracy. The system was intended to secure the execution of the will of the people, but only after it had been made perfectly clear that it was their well-considered purpose which was being carried out. Every precaution was therefore taken to prevent the danger of enacting a law which did not obviously represent the settled convictions of the people, but which might, instead, express only a sudden gust of passion among the populace, or a cunningly devised scheme of political tricksters.

This was the main reason for the creation of a Senate. The quickest and surest way of reflecting every ripple which sweeps over the pool of public opinion would, of course, be to have only one legislative assembly, whose will should be absolute. But every thoughtful mind in the Constitutional Convention of 1787 perceived the dangers of a system which should intrust legislation to the unchecked impulse of a body elected directly by the people, and the only question from the first was as to the manner in which the Senate should be constituted. The necessity of such a check was universally conceded. "Such an institution," said the *Federalist*, "may be sometimes necessary as a defence to the people against their own temporary errors and delusions. As the cool and deliberate sense of the community ought, in all governments, and actually will in all free governments, ultimately prevail over the views of its rulers; so there are particular moments in public affairs when the people, stimulated by some irregular passion or some illicit advantage, or misled by the artful misrepresentations of interested men, may call for measures which they themselves will afterwards be the most ready to lament and condemn. In these critical moments how salutary will be the interference of some temperate and respectable body of citizens, in order to check the misguided career, and to suspend the blow meditated by the people against themselves, until reason, justice, and truth can regain their authority over the public mind!"

After a half century's trial of this experiment, Justice Story, in his 'Exposition of the Constitution,' thus summarized the advantages of this division of the legislative power: "In the first place, it interposes a great check upon undue, hasty, and oppressive legislation. In the next place, it interposes a barrier against the strong propensity of all public bodies to accumulate all power, patronage, and influence in their own hands. In the next place, it operates indirectly to retard, if not wholly to prevent, the success of the efforts of a few popular leaders, by their combinations and intrigues in a single

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

body, to carry their own personal, private, or party objects into effect, unconnected with the public good. In the next place, it secures a deliberate review of the same measures by independent minds, in different branches of government, engaged in the same habits of legislation, but organized upon a different system of elections. And, in the last place, it affords great securities to public liberty, by requiring the coöperation of different bodies which can scarcely ever, if properly organized, embrace the same sectional or local interests or influences in exactly the same proportion as a single body."

The failure of the Force Bill is a striking proof of the value to the nation of the deliberation secured by the system of two legislative bodies with equal powers. If the House of Representatives had been supreme, this revolutionary departure, which violates the spirit of the Constitution and which teems with evils to the nation, would have become a law weeks ago. It may even be conceded that its passage would have reflected the will of the people, in the sense of meaning by that term the great mass of the Republican party. Grant that a few weeks ago, when the Speaker pushed the bill through the House, without fair opportunity for debate and for exposure of its real character, the bill did represent the controlling impulse among Republicans, so far as the question had stirred any impulse among them. The more fully one concedes every claim made by the Reed-Lodge managers as to the popular strength of the measure when they put it through the House, the more remarkable is the change wrought by these weeks of deliberation. During the interval it has been shown, through the commendable investigation made by the Philadelphia *Press*, and through a mass of confirmatory evidence from other sources, that the most intelligent Southern Republicans, both white and black, oppose the scheme, and believe that it will work only harm to their interests, both as citizens and as partisans. At the same time, discussion and reflection have convinced many Northern Republicans of its folly, until a number of the most influential party journals are now outspoken against the bill. The change is graphically portrayed in these comments by the St. Louis *Globe-Democrat* upon the statement that the President favors the passage of the measure: "It is probably true that Gen. Harrison favors the passage of the Federal Election Bill. At least he desired legislation of this sort a few months ago. However, the situation has changed materially since then. Four out of five of the Republicans of the South, who, presumably, should be better judges of the effect of such action than residents of other parts of the country, oppose it. The masses of the party in the West are turning against it, and many of the Western Senators are anxious that the project be not pushed. The President, too, will probably soon realize that the matter should be dropped."

It thus appears that, but for deliberation, a bill would have been hastily enacted into law which, upon sober second thought, is condemned by the masses of the dominant party and rejected by enough of its Senators to secure its postponement if not its defeat. "A few popular leaders, by their combinations and intrigues in a single body, to carry their own personal, private, or party objects into effect, unconnected with the public good," succeeded in getting it through the House of Representatives; but reflection was fatal to their scheme. "Tom" Reed may still "thank heaven that the House is not a deliberative body," but the nation is profoundly grateful that the Senate still affords an opportunity for "the cool and deliberate sense of the community" to find expression.

FREDERICK HENRY HEDGE.

DR. HEDGE was born in Cambridge, Mass., December 12, 1805. His mother was a granddaughter of Edward Holyoke, who was summoned from his pastorate in Marblehead in 1737 to be President of Harvard College. His father, Levi Hedge, was a teacher of logic, ethics, and metaphysics in the College from 1810 to 1832, and his 'Elements of Logic' was a famous text-book in its day. His grandfather, Lemuel Hedge of Warwick, Mass., was a man of singular and striking character, a sturdy patriot in the Revolutionary struggle, and an intimate friend of Gen. Joseph Warren. Prof. Levi Hedge was ambitious for his son, and pushed him so hard that in his twelfth year he was fitted for Harvard in the manner of the time. Too young to enter, he was sent to Germany in the care of George Bancroft, who had just graduated, and was intending a course of study at Göttingen. In Germany he studied for five years in various gymnasia. It was his own opinion that his education would have made better progress if he had stayed at home. As a foreigner he was indulged and left too much to his own devices at a time when he should have had the benefit of wholesome regulation. But he acquired a thorough knowledge of the German language, and became deeply interested in German poetry and the idealism of German metaphysic. It is difficult to see how he could otherwise have qualified himself for one of the most important functions of his life—that of a pioneer of German poetry and metaphysic in the United States.

Returning to Cambridge in 1823, he entered the Junior Class, and was graduated in 1825. His dislike of mathematics prevented him from taking the highest honors, but his standing was respectable. His ambition while in college was to be a poet. Like Milton, he would sing "a song to generations." Nothing less than an epic would relieve the passion of his heart. What he actually attained to in his youth was the honor of being the poet of his class and the poet of the Phi Beta Kappa Society in 1828, when he composed his poem of several hundred lines entirely in his head before committing a line of it to paper. He always had this power of strong immediate memory. His early sermons were delivered memoriter, as were the ten or twelve orations which were the most brilliant points in his career. His oration in Boston on the four hundredth anniversary of Luther's birth, given when he was nearly seventy-nine years old, was delivered entirely memoriter and without a particle of hesitation. It was at the opposite extreme of epic largeness that Dr. Hedge's real success in poetry was to be secured. As a translator of German lyrics his equals have been few. His translation of Luther's famous hymn, "Ein' feste Burg ist unser Gott," is much stronger and better than Carlyle's. His original poetry has been mainly in the form of hymns, and that hymns can be poetry, Mr. Arnold to the contrary notwithstanding, he has fully proved; witness his hymn for Good Friday. A splendid and resounding rhetoric is characteristic of his hymns as of his prose. Of lyrics that are not hymns, one called "The Morning Star" is his best work. This was not Wordsworth's "Emotion Recollected in Tranquillity." It was emotion economized at once; composed in bed, and afterwards written out from memory—a feat somewhat remarkable in view of the complicated character of the metrical arrangement.

Young Hedge's choice of a profession was medicine, but his father's wishes overbore his own, and he became a student of theology under the leadership of Dr. Andrews Norton. During the last year of his theological course he made the acquaintance of Emerson, with whom he soon became extremely intimate. They were ordained in the same year—Emerson in March, 1829, in Boston, and Hedge in West Cambridge in May. Their relation was one of mutual benefit, not merely one of mutual admiration. Emerson read his early poems to Hedge, and was encouraged by his liking for them to publish them and further cultivate his gift. When Emerson's 'Nature' appeared, Hedge asked him the next time they met, "And now why don't you write something about *nature?*" In 1834 we find Emerson recommending to Carlyle essays by Hedge, which had appeared in the *Christian Examiner*, on Swedenborg and Phrenology. These were the second and third of Hedge's printed essays. His first was an essay on Coleridge in the same periodical. The essay on Phrenology made a good deal of talk and writing. It prefigured the Transcendental Movement, which was developed largely in opposition to that form of sensationalism in philosophy represented by phrenology. In 1830 he married Lucy T. Pierce, daughter of the excellent Dr. John Pierce of Brookline, whose reputed exclamation on arriving in another world was, "Just fifteen minutes from earth! Walked all the way!" The good old man was very proud of his walking, and got his death from overdoing it at the Cochituate Water Celebration. The reputed saying was one of several imagined by Dr. Hedge as appropriate to the clergy of his time on their arrival in a higher sphere of being. Norton's was "Spinoza here!" or, "A very promiscuous assemblage!"

The plan for a periodical representing the new tendencies of thought, in harmony with Coleridge and the German idealists, was broached as early as 1835. Hedge was urgent for it and was to be its editor. His removal from West Cambridge caused the scheme to languish for a time; then it revived again, and the *Dial* was the result. Emerson, Hedge, and Ripley were at the bicentennial celebration at Harvard, in 1836, and, after the exercises, fell into conversation about the state of thought and religion in the churches. They resolved to form a club, and did so. The outside world called it "The Transcendental Club." Its members never called it so, but simply "The Club," and often "The Hedge Club," so important was his part in it, and because its meetings were held, after he went to Bangor, whenever he was in Boston. He went to Bangor upon Emerson's recommendation, who had himself been invited there and was much tempted to go. The settlement was a kind of exile, but on the whole was an advantage, favoring mental independence, and allowing a freer in-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

tellectual development than could have been possible at the Unitarian centre. In a letter to Carlyle in 1847 Emerson gives this account of his friend:

"Henry Hedge is a recluse but catholic scholar in our remote Bangor, who reads German and smokes in his solitary study through nearly eight months of snow in the year, and deals out every Sunday his witty apothegms to the lumber-merchants and town ship-owners of Penobscot River, who have actually grown intelligent hearers of his riddles by long hearkening after them. They have shown themselves very loving and generous lately in making a quite munificent provision for his travelling. Hedge has a true and mellow heart, and I hope you will like him."

In due time Carlyle answered him:

"Hedge is one of the sturdiest little fellows I have come across for many a day. A face like a rock; a voice like a howitzer; only his honest gray eyes assure you a little. . . . Hedge came to me with tall, lank Chapman at his side—an innocent flail of a creature, with considerable impetus in him; the two, when they stood up together, looked like a circle and a tangent, in more senses than one."

One excellent result of Hedge's seclusion at Bangor was his 'Prose Writers of Germany.' It was a work of great labor, biographical and critical, with illustrative translations, generally his own. Hedge was, in fact, the American Carlyle, as respects introducing a better knowledge of German literature and philosophy to his fellow-countrymen. He had able coadjutors as time went on, but he was the pioneer in this direction and the most accomplished leader of the German party in the Transcendental Movement. It was from him that Margaret Fuller got her German impulse. It was his article upon Coleridge, which had warm praise in it for Kant, Fichte, and Schelling, that turned the attention of George Ripley to these men, to such good purpose that in 1839 he was able to take up the cudgels of debate for them with Andrews Norton, who had assailed them in the 'Latest Form of Infidelity,' a counter-blast to Emerson's Divinity School address of 1838.

Hedge's literary labors at Bangor were not, however, at the expense of his preaching and parochial duty. The Society was a thrifty one, containing an unusual number of highly intelligent men and women. The lawyers counted by the dozen, and active politicians by the score. At one time there were four candidates for the Governorship in the congregation. Dr. Hedge's (he was made a Dr. by Harvard in 1852) lively interest in politics dated from his Bangor settlement. He was an earnest anti-slavery man, but never in sympathy with the abolitionists. He honored Garrison, he said, but Channing more, and Wendell Phillips not at all. His likes and dislikes were strong and sometimes without sufficient basis.

His European travel in 1847, when Geo. Wm. Curtis was his young companion, was a needed respite from the exacting duties of a secluded parish, but in 1850 he felt obliged to avail himself of the opportunity for further change afforded him by a call from the Second Unitarian Society in Providence, R. I., to be its minister. He had been in Bangor fifteen years; he was six years in Providence, and then went to Brookline, Mass., where he remained till 1872, when he was appointed Professor of German Literature in Harvard College—a position not wholly congenial to him, as it involved instruction in the language, for which he had no liking and no special fitness, as well as lecturing, for which his fitness was remarkable. The quality of his lectures can be determined by the curious by an examination of his 'Hours with the German Classics,' published in 1886, and his most important publication with the exception of his 'Prose Writers of Germany.' While he was preaching in Providence he gave a course of Lowell Lectures on Mediæval History. Their ability and brilliancy secured for him the position of Instructor in Ecclesiastical History in the Cambridge Divinity School. This position he held in connection with his Brookline pastorate, but his appointment as German Professor in 1872 obliged him to give up his parish and take up his residence in Cambridge. He was still eagerly sought for by Unitarian societies for occasional services, and no preacher was listened to by his coreligionists with more respect and admiration; and it was always as a Unitarian preacher and scholar that he wished preëminently to be regarded. As a preacher he was unique among his fellows, exceptional in the dignity and gravity of his thought and manner. He was master of a very imposing style; of a rhetoric clear of "purple patches," yet rising appropriately with the subject. His voice, always at first harshly guttural and not inviting, could soften on occasion to the most winning cadences.

Dr. Hedge's standing in his denomination was peculiar. Conservatives and radicals admired him equally, and alike were often disappointed by his tone. Free in criticism, and daring in speculation, he was at the same time ecclesiastically conservative. At critical moments his influence was often thrown against the men who felt that they had a right to count on his support. In 1864 his sermon before the graduating class of the Divinity School on "Anti-Supernaturalism in the Pulpit" was hailed "with tumult of acclaim" by the conservatives, while it would not have been difficult to discover in his writings striking examples of the tendency he so earnestly deplored. He was fond of telling a story about a man who wished to run his ox at a horse-race, and was refused. "For how do I know," said the proprietor, "what your d—d ox will do?" The fable was for him as well as for some others. He could not be reckoned on. Men drew a long breath when he was through if they had come out of it unscathed. The old-school Unitarians never liked his insistence that in the old Arian controversy Athanasius was more nearly right than Arius.

In philosophy there was never any difficulty in determining Dr. Hedge's whereabouts. He was where the Spencerians, the sensationalists, the experimentalists were not. He was always with the idealists, the intuitionalists. His admiration for Kant was very great, and he regarded Schopenhauer as a much truer continuator of Kant than Hegel, who seemed to him something of a charlatan. His philosophical opinions are best expressed in his volume entitled 'Atheism in Philosophy.' His theological and religious opinions are elaborated in his volumes 'Reason in Religion,' 'Ways of the Spirit,' and 'The Primeval World of Hebrew Tradition.' As a preacher, he was not mainly theological or speculative. He was mainly ethical, and could search men's consciences as effectively as any preacher of his time. He seldom printed without others' urgency. He wrote articles for the *Dial*, *Putnam's Magazine*, and the *Atlantic*, but more for the *Christian Examiner*, of which he was at one time editor. His skill in biographical delineation was greater than in any other kind of work. He was not good at eulogy at the obsequies of distinguished persons. His frankness on such occasions was sometimes refreshing, and at other times alarming.

Though in his casual manner somewhat brusque, to know him well was to find him warm-hearted, generous, affectionate, and tender to a remarkable degree. A dinner offered him on his eightieth birthday anniversary, at which Dr. Holmes presided and read one of his most charming occasional poems, made evident in what great esteem and warm affection he was held by many friends. His own address was a modern *De Senectute*, worthy of choicest preservation. Among the Transcendentalists, where Emerson is easily first, he takes the second rank, but not alone. Theodore Parker stands beside him, differing from him very much as Luther differed from Erasmus—each great in his own way.

THE RUINS OF CASAS GRANDES.—I.

Santa Fé, August 11, 1890.

The name of Casas Grandes, or "Great Houses," has been applied for over two centuries to a group of fairly preserved Indian ruins in the canton of Galeana, State of Chihuahua, Mexico. These ruins are situated nearly due south of Deming, on the Southern Pacific Railroad, at a distance of one hundred miles from the United States boundary line. They lie within half a mile of the village of Casas Grandes, a thriftless agglomeration of decaying adobe houses inhabited by about twelve hundred people.

It is well to discriminate between the Casas Grandes of Chihuahua and the Casa Grande of Arizona, on the middle course of the Gila River, eighty-five miles northwest of Tucson. The latter means 'Great House,' because the only well-preserved ruin is a clumsy building, three stories of which still remain. At Casas Grandes none of the edifices are as intact as the one on the Gila, but the pueblo was more extensive, and in one instance four stories can be clearly discerned. The architecture of both places bears the same characteristics. They seem to have been reared by tribes occupying the same level of culture, having the same ideas of life, social organization, religion, and art. Of the Casa Grande it is positively known that the ancestors of the Pima Indians built and occupied it. Concerning the Casas Grandes no definite tradition is known. What was told me by an Opata Indian from Huachinera in the Sierra Madre, namely, that the Opatas built and held the pueblo, calling it Hue-hueri Kita (Great Houses), is not impossible, but far from certain, as yet.

The valley of Casas Grandes is one of the few fertile spots in northwestern Chihuahua, outside of the Sierra Madre. The little river affords permanent water for irrigation. Groves of tall cottonwood trees line its sandy banks. The soil is white and seems sterile. Nothing but low mezquite, ocotilla, catsclaws, and tasajo—all thorny shrubs—cover it with a dusty vegetation. But, wherever irrigated, this apparently arid ground is productive of rich yields. The climate is warm in summer. Snow not seldom falls in winter, for the altitude reaches 4,000 feet, and the latitude is slightly less than 30° 30'. High parching winds are felt along the whole valley more or less; at Corralitos and Janos more so than at Casas Grandes proper.

The main ruins cannot be separated, archæologically or geographically, from the remainder of the banks of the stream from its formation at San Diego to Ascension, full eighty miles below. There are, however, two breaks in the extent of fertile bottoms. One is between Corralitos and Janos; the other between Janos and Ascension. These intervals are due to abrupt and arid heights or chains of heights, outposts of the Sierra Madre, through which the stream has forced a passage. There no

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

extensive ruins can be looked for, whereas around Ascension (beginning at the north), Janos, and from Corralitos to a point above Casas Grandes, the remains of ancient habitations are frequent. They all bear the same general character. The material is a marly clay, and they indicate houses of one or more stories, usually in groups indicating small villages, the centre of each group being occupied by a building apparently higher than the rest. The edifices are not contiguous, and the distances separating them vary a good deal. Large structures, also isolated from all others, are not infrequent. This is chiefly the case at Ascension and along the rivers Palanganas and Piedras Verdes, by the junction of which at San Diego the Rio des Casas Grandes is formed. For miles away the mounds are seen to rise above the dusty levels. Excavations reveal walls of several feet in thickness, rooms completely filled with the pulverized material of which the upper stories and the roofs were made. Pottery, handsomely painted and with a thin, fine gloss, is frequently found entire, for, as no rocks were used in the construction of the houses, the fine rubbish has enveloped the fragile earthenware and protected instead of shattering it. Not infrequently the houses rest on terraces supporting the vestiges of parapets of clay.

The number of these groups of buildings is considerable. Between Casas Grandes and Corralitos, a distance of twenty-eight miles, I counted and surveyed not less than ten distinct clusters, not including the main ruins at the former place. It seems that the four vales or basins, so eminently fitted for the wants of an agricultural Indian stock, were inhabited by several branches of a tribe in the same manner as the Queres now inhabit the Rio Grande valley from Cochiti to San Felipe and the banks of the Jemez stream from Zia to Santa Ana, and the Tehuas the Rio Grande above San Ildefonso in three pueblos within a space of twelve miles. In times previous to the occupation of New Mexico by the Spaniards the pueblos were smaller, on an average, than they are now, but more numerous. From 300 actual surveys made by me of as many pueblo ruins, I gather that the average number of souls did not exceed 300. There were of course some pueblos which, like Pecos, the Pueblo Bonito, and others, sheltered a much larger number, but they were exceptions. The rule was a number of small villages not far apart from each other. So the Piros occupied on the Rio Grande sixteen pueblos on a line sixty miles long.

It is not certain that the inhabitants of the villages around Ascension, for instance, were of the same linguistic stock as those about Janos. In New Mexico the former village of the Queres of Santa Ana was only five miles from the most northerly pueblo of the Tiguas near Bernalillo. Jemez is eight miles from Zia, and each village speaks a distinct tongue. Neither is it certain that the towns were all coeval. As a rule, if we divide the total of ruined pueblos by fifteen, we obtain a still exaggerated figure for the number of those that were occupied at one and the same time, for traditions are abundant and sufficiently explicit to prove how easily the sedentary Indian removes from one site to another, and on what slight provocation. The great number of ruins dotting the course of the Casas Grandes River is not, therefore, positive evidence of a large population at any given time. Nor, with all the natural resources of the region, could a considerable Indian population support itself with the aid of stone implements and without beasts of burthen.

The cluster of buildings called Casas Grandes *par excellence* is remarkable for its good preservation and its size. It is difficult to examine all the structures, since modern houses have been constructed on and from several of the mounds. However, to any one familiar with the aborigines and their mode of life it will become clear at once that the place could not have harbored over four thousand people. The ruins show at least six huge mounds, each of which was a tall house three or four stories high, with walls as thick as five feet, made of what Mr. Cushing has quite appropriately termed "basket adobe-work." The wall is formed by rows of poles bound together by a trellis of branches (of ocotilla mostly), and the space between filled with soil firmly pounded. A plastering of the same material covered both outside and inside, and a wash of gypsum, sometimes painted red, was applied besides. This basket work enabled the Indian to make his walls very thick, and thus to rear tall edifices without the innumerable partitions of the northern pueblos. It was an architecture combining purposes of defence with that of abode, and allowing for the exigencies of a warmer climate by making the rooms larger and higher, with a corresponding increase in the size of the doorways and air-holes. In one place I noticed what may possibly have been a wooden staircase. The roofs are preserved in some places on smaller edifices, as well as the holes of the beams that supported ceilings. It was the so-called pueblo roof—round timbers fastened in the wall and covered with transverse poles, then with brush or grass, finally with earth well pounded and smoothed over.

The great structures at Casas Grandes are so close to each other as to seem contiguous, but it is evident that each stood by itself, narrow alleys separating them. There is no regularity, as in the northern pueblos; it was simply a cluster of tall, clumsy edifices huddled together on a comparatively limited space. Smaller buildings, one-storied and containing from three to a dozen rooms, are scattered along the bases of the high mounds, but they are not so numerous as to lead to the inference that the bulk of the people occupied them. On the contrary, the many-storied houses constitute by far the principal portion of the settlement. From this, and from the fact that all sorts of household utensils have been and are constantly being taken out of them, it must be inferred that they were dwellings, not temples or palaces, and that the smaller buildings (as is the case of the pueblos of to-day) were houses constructed by such as no longer found room in the main structures, or were occupied by outcasts, who, for some crime or other, were not tolerated any longer with their clans, or possibly both. For so-called summer-houses, such as the Pueblos of to-day occupy on their fields, they are too close to the place, nor do they seem to have served for religious purposes.

There is no trace at Casas Grandes of the circular estufa, that semi-religious, semi-social architectural feature of the pueblos. Nothing has as yet been noticed that would indicate an edifice for purposes of worship. Fetishes have been found, however, among which I saw and copied (the painting is now at the Vatican) a fetish of the panther or puma, closely resembling those in use among the New Mexican Pueblos. One very interesting find was made many years ago. In a small room on the first floor of one of the tall edifices a monstrous meteorite was discovered. It had been enveloped in cotton cloth, therefore carefully preserved, and was, when found, of a silvery hue. The cloth covering crumbled as soon as it came in contact with the air. The stone was carried to Chihuahua, where it still exists. Of its size and weight I could only ascertain that it was very heavy, since it required great effort to remove it.

The artificial products exhumed from the ruins all show a superior degree of skill—not the pottery alone, although it is strikingly handsome. Greater or less perfection in ceramics is due often to local causes only. This is well exemplified in New Mexico. From a characteristic pueblo ruin near San Mateo, pottery was exhumed that will compare favorably with the best of Casas Grandes. Only a few miles away, similar ruins have yielded very inferior specimens. The same thing occurs in the Moqui country, where Ahuatuyba furnishes the handsomest ceramics of northern Arizona, far superior to those of other ruins in its neighborhood. The Indian adapted his arts to what the locality afforded. His commerce was too limited to furnish him with material from the outside in large quantities, for he had no beast of draft or burthen to transport them any distance. There are traces, at Casas Grandes, of aboriginal trade and barter. Shell-beads are frequently found, so are turquoises and marine shells. Some of the latter I had determined by specialists: they proved to be from the Gulf of Mexico and from the Pacific Coast. Casas Grandes lies midway between both.

Objects of stone and flint are not uncommon. The stone-axes which I have seen and copied are not any better made than those of New Mexico. The arrow-heads are the same in form and make, but the hand-mills, or "metates," are far above anything I ever found as far north as the thirty-sixth parallel of latitude. They are tolerably well squared and finished. I also saw a double "metate" and a stone pestle with the head of a mountain sheep nicely carved on it. Many other stone implements as rude and as clumsy as those elsewhere found accompany well-executed specimens of the same utensil. The specific Indian trait of character, inequality of workmanship, displays itself at Casas Grandes as well as elsewhere—no uniformity in execution, but on the other hand, in pottery especially, great sameness in the patterns and designs.

It is a very striking fact that, from southern Colorado and Utah down to the twenty-ninth parallel at least, the pottery decorations should show the same symbols, locally or individually modified. These symbols we are well acquainted with from the New Mexican pueblos; we know that the double staircase signifies the clouds; the spiral and the Greek fret, the whirlwind; the forked line, lightning. We know how the rain is depicted, how the sun, moon, stars, the rainbow. The innumerable modifications of each typical form are also known to us. The fundamental decorations on the pottery of Casas Grandes are the same as those of Pueblo pottery and of Pima baskets or Moqui trays. Still, at Casas Grandes and in the Sonoran Sierra Madre, near Huachinera and Baserac, I have met two figures that were new—the heart and the flag. More remarkable yet is the fact that at Casas Grandes pottery is found decorated with human figures in relief. This indicates progress, emancipation from stereotyped models, the creation of new symbols, perhaps. The heart is frequently met with on Zuñi vases, but always in connection with some animal, never alone by itself, as at Casas Grandes. As to the flag, I know of nothing like it in New Mexico or in Arizona.

Still greater progress is evidenced at Casas Grandes in the vestiges of irrigation. The

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

acequia, or ditch, which runs towards the ruins from the northwest, shows traces of filling and of cutting. It is no longer the primitive method of slavishly following sinuosities of the ground in order to avoid obstacles. The ditch of Casas Grandes runs almost straight. It crosses gulches that could have been passed by means of wooden or stone channels alone. It rests on a bed of stones. Hugging the western edge of the great buildings with one of its branches, it winds the other around the east side, and terminates in the Casas Grandes River. Where the western arm approaches the pueblo, it is lined by a chain of artificial eminences, composed almost exclusively of pebbles, and from three to fifteen feet high. Some are rectangular, others circular, and one has the form of a star with four arms of unequal length. Treasure-seekers burrowed in several of these mounds, but found nothing. They were neither fortifications nor lookouts, for the great houses far exceed them in height, and these same houses were the best fortresses that could be devised against an Indian enemy. Places of sacrifice? Possibly; but although I was informed that charred bones and skeletons had been found on one of them, nothing in the sections made by digging or by decay indicates their use for sacrificial purposes. Furthermore, while every part of the ruins abounds with specimens of broken pottery, this is strikingly scarce on these gravel hills; still there is no doubt that they are artificial. On the southwestern edge of the ruins the ditch runs into two circular tanks. Only one ruin, possibly of Spanish origin, is found outside of the ditch. It was a one-story house, with interior court, differing in plan from the other edifices.

AD. F. BANDELIER.

THE NEW WORLD IN THE OLD.

LEAMINGTON, England, Aug. 11, 1890.

AN American intent on finding stray bits of association with American history does not unprofitably wander over southern and southwestern England, and it is some advantage, too, for his sense of perspective that he does not find there the shoals of his countrymen which he encounters here in the midlands. I found it not easy to bring back, at Southampton, the town of James's time, when the *Mayflower* and *Speedwell* came there from London to take the little band of pilgrims on their adventurous voyage. Here it was that they picked up John Alden, the cooper, as a useful man to take with them, but I could find little to connect with him amid the bustle of the modern seaport, except that the name is still not unknown in that part of England. Of his Priscilla I encountered a reminder at Salisbury. It had long been supposed that William Mullins, the father of that damsel, had been a Walloon, who had joined the Pilgrims at Leyden, as it is known that other French Protestants did, and that the name had been Anglicized from "Molines." Very likely it was, and those of the name now in England may have come from a Huguenot stock which came into Devon and Wilts after the revocation of the Edict of Nantes, bearing names and trades which are not yet exterminated; or, indeed, they may have come over with the Conqueror. At all events, the English Mullins was a name in vogue in the Pilgrims' time, and it is not long since Waters, our American genealogist, discovered in Doctors' Commons the will of the *Mayflower* Pilgrim, which had been sent to England for record. So at Salisbury I was not surprised to find, on the pavement of the Cathedral, the name of Mullins, among those olden worthies of the last and preceding century who were buried there, and over a shop, near one of the gates of the close, I read, "William Mullins, valuer," or appraiser. Again, at Barnstaple, I found in the parish church, among the mural tablets, the name of William Mullins, as belonging to a person of some consideration in the seventeenth century; and when I asked the sexton if Mullins was a common name in that part of England, he told me it was, and that his grandmother was of the name. So it would seem that just north of Southampton, in Hants, Wilts, Devon, and Somerset, the Mullins family were and are prevalent, and it is not at all unlikely that William Mullins and his family were not unknown to the Aldens of the same locality.

I find it, further, striking to observe how family names have followed town names to New England. At Bath, not far from Barnstaple, I fell into the hands of a gentleman whose archæological tastes find sustenance in the traces of British occupation of that neighborhood, where the lines of their encampments on the surrounding hills mark the struggles of the West Saxons in forcing their way in their conquests. His name was Hallett—not an uncommon name, he said, in that neighborhood and in the neighboring Barnstaple. I recalled how the youngest son of John Alden and Priscilla—whose homestead, in which John Alden died, in Duxbury, Mass., is still occupied by a John Alden—married Abigail Hallett of our Cape Cod Barnstable, of a family that had, with others from the old-country Barnstaple, given the name to their new settlement, for its associations with home.

The borough librarian and a local antiquary, Mr. Worth, were of much help to me, in the Devon Plymouth, in hunting out old bits of the town which could carry me back to that summer of 1620 when a distressed little bark, with her sinking consort, put into that port for safety and a temporary refuge. Plymouth Sound, with its breakwater, the modern dockyards of the Hamoaze and the commercial haven of the Catwater, with all its bustle and prosperity, has little on the exterior to remind you of that olden port. You may see the American flag flying at our consulate. It was displayed at the peak of the *Jamestown*, one of our training-ships then lying in the Sound, denoting that modern interests connect the town with the new nation of the west; but the steep, winding alleys of the old town about the fish-market were what I sought to give me a picture of the Plymouth which the *Mayflower* left as its last English haven. This fishmarket is a noisy, odorous quay, lining a little pocket of the Sound, which is here called Sutton Pool, and it goes by the name of the Barbican, as marking an out station of the old castle, the gateway of which is the only fragment still left, half-way up a narrow lane, and converted into a fisherman's house. It is still quaint and old-worldish, filled with the fishermen's boats, which one morning I saw pass in procession, scores of them, with their dun-colored sails, out into the Sound and beyond the breakwater and the Eddystone, to get their fares for the market. They were not much smaller than the *Mayflower*, which took its hundred souls across the sea; and the basin of the Pool, the tide still flowing as it did when the *Mayflower* cast there her anchor, was in reality, with its changed waters, almost the only thing, besides the contour of the high lands beyond the Catwater, upon which Carver and Bradford could have looked.

But Plymouth is not unmindful of the associations which give it such interest to the New England wanderer. You can see, among the stained windows in her new and lordly Guildhall, the scene of the embarkation at the "Barbican" portrayed as one of her civic glories. They have raised a statue to Drake on their imposing Hoe, placed where it commands a wide view of the Sound, and of the offing, where the Spanish Armada was discovered, and they have recently put up beside it a still unfinished memorial of Drake's exploit in scattering the hostile fleet. The Hoe will never be adorned as it ought to be till it also bears a fitting monument to commemorate the refuge which those humble English found here in this Devon town. What is now a Baptist church claims to be the descendant of the little Nonconformist congregation from which Bradford says that he and his lowly companions received hospitality and comfort; but it has no records to establish the belief which they fondly cherish. I went into the muniment-room of the town, in the hope that I might find in the records some symptoms of a popular interest in their adventurous voyage; but it was hardly to be expected. I did, however, read with interest the items that were penned in their books when Drake was making ready to go out against the Armada, and recording his return from his voyage of circumnavigation. It gave me some comfort to see that their muniments, though housed in a way to protect them from fire, were not in better order than I have often found similar records in our American towns.

I was disappointed in not finding that the Bristolians quite appreciated the act which enables them to say that they gave to England its right to North America, for John Cabot, sailing from Bristol in 1497, under a patent from Henry VII., to discover new lands, and under the auspices of the Merchant Venturers of that town, might give them a bearing for their 'scutcheon not inferior to the claims for historical prominence possessed by any other English town. But they seem to care little for it. They even know so little of Cabot that they fancy he was a Frenchman, or at least in pronouncing his name they drop the final *t*. I met a leading scholar at the library in Bristol, and when I said *Cabot*, in the next sentence he said *Cabo*. I went to Merchants' Hall, the building of the still existing Venturers' Company, and the old gentleman who received me, in telling me that their records did not go back of the seventeenth century, assured me that I probably knew more of *Cabo* than they did. A few days later, when I was visiting Freeman, the historian, at Somerlease, and spoke of Cabot, he went on talking of *Cabo*. "Why," I said, "is it possible that Zuan Caboto, a Venetian, coming to settle in Bristol, would have Frenchified his name?" "No," no," he replied; "you are quite right. I never thought of it before. We are only stupid in our pronunciation."

JUSTIN WINSOR.

Correspondence.

TAYLOR THE PLATONIST.

TO THE EDITOR OF THE NATION:

SIR: I shall be glad if you can give hospitality to the statement that I have printed a small edition (100 copies) of the two articles on Thomas Taylor the Platonist which appear in the July and August numbers of the *Library*, and have reserved copies for the United States. There are some American students who are interested in Taylor, and to any of them who care to apply I shall be glad to give a copy of this little monograph. In this way I may perhaps secure corrections and additions to my

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

sketch, which at all events has been a labor of love.—Yours truly,

WILLIAM E. A. AXON.

AUGUST 9, 1890.

NEWSPAPER LOTTERIES.

TO THE EDITOR OF THE NATION:

FRIEND: At last the days of Government-protected lottery advertising seem to be coming to an end. It is well, and in the prospect there is general rejoicing. And now that the moral sense of the community has been stirred upon the subject as never before, would it not be manifestly consistent in all the newspapers which, for the purpose of increasing their circulation or for any other object, have of late been maintaining little lotteries of their own, to withdraw their prospectuses, confess judgment, and honestly declare that they also have been offenders, and have done a determinate part in stimulating the betting, gaming, lottery and policy-playing, and "guessing" mania?

There are some papers—a good many, indeed—which have had no part or lot in these discreditable schemes. They have had no part in them so far as any direct participation therein is concerned; and yet, perceiving the wrong and knowing how pernicious must be the effect upon the people, they have failed to point their weaker brethren of the press to the fact that they were taking hold of an unworthy and belittling business. The "courtesy of the press" is admittedly a thing to be generally observed, but silence is at times akin to unfaithfulness.

An item upon the subject which I have presented was lately contained in a letter of the English correspondent of the *Christian Advocate*. It contained a piece of information relative to action taken by the British Government which, had it come by Associated Press, would have been given proper publicity and have helped to stop an evil which has rapidly grown to large proportions in this country. The item referred to is as follows:

"A very important step in the direction of putting down gambling has been taken by the Government. For some time the newspapers in their advertising columns have offered prizes for competitions. These competitions, in which the public have been invited to take part, have not been literary, or in any way educational. They have been of the nature of lotteries; they have not depended on the skill of the competitors, but on sheer chance; and they have undoubtedly fostered the spirit of gambling which has been rapidly spreading among all classes. Such competitions are now declared to be illegal, and a strong blow has been struck at what threatened to be a very grave evil."

Now, when a newspaper in Brooklyn announces prizes to subscribers, of the (alleged) value of from $1 to $1,500, payable to those who shall make the nearest guesses of the number of beans in a certain sealed jar; when a daily journal of Cincinnati issues a similar prospectus of prizes to those purchasers of the sheet who shall make the nearest correct guess as to what will be the size of its circulation upon a specified date; and when an afternoon paper of Philadelphia displays a bold placard upon the front of its publication building promising "$500 for 2 cents," and daily, for months together, tells how those who get the paper may, by properly filling up the "coupons" printed therein (they are guesses as to winning base-ball teams) and sending them to the office of the paper, take their chances in getting the prize—I say while lottery schemes such as these are permitted in the three cities named, and in the cities generally throughout the North, is it not time for the self-respecting journals of the land, while warning their readers (with much truthfulness and propriety) concerning the one big lottery of Louisiana, and instructing Congress concerning its manifest duty touching lottery advertisements in the mails, to honestly condemn the whole business of newspaper lotteries, withdrawing the right hand of fellowship from all who persist in managing or abetting such dishonorable and illegal undertakings? Meanwhile, have the commonwealths' attorneys no duty to attend to in the matter?

JOSIAH W. LEEDS.

PHILADELPHIA.

NEGLECTED OPPORTUNITY.

TO THE EDITOR OF THE NATION:

SIR: The following passage from the London *Spectator* of August 9 presents an irresistible temptation:

"What is even more noticeable is the difficulty of ascertaining what the popular will is, and the growing timidity of responsible statesmen in interpreting that popular will in the absence of decisive indications. We not only hesitate a great deal before making up our minds, but when we have made up our minds, we hesitate a great deal more in taking action upon our convictions, while we are still quite uncertain whether or not our convictions will be confirmed by what is called public opinion."

In reading this, we should keep in mind that what is called in England the Government—that is, the Ministry—does not emanate from the people at all. The nation is never called upon to give a vote as a whole. What it does do is to elect some 600 members of Parliament by districts, and the majority of these practically elects the Ministry. But the motives which govern the districts in electing members and the motives which govern members in electing a Ministry may be very different from those which would direct a vote of the whole people for a common leader. Suppose, on the other hand, that the Prime Minister was elected at stated intervals by the whole nation, and selected the other members of the Cabinet at his pleasure. His and their relation to Parliament would be wholly different. Their authority would have much more of firmness and vigor. Parliament would listen much more respectfully to an authority of which the source was so much wider than that of any members. The press would be always studying the will of the country, instead of that of localities, and the Ministry, relying upon that will, could venture upon more decisive action. Bye-elections of members would give much more of judgment upon policy, while a general election would give a much more decided approval or rejection.

This is not saying that the result would of necessity be any wiser or better, but only that it would give a more direct and decided expression of the popular will, though it remains true that the larger the area over which a vote is taken, the freer it will be from local and personal prejudice, and the more in accordance with general principle.

In the United States we have precisely this element which is wanting in Great Britain. In the President of the United States, the governors of all the States, and the mayors of all the cities, we have single agents elected by the whole body politic, and so deriving their authority from a source independent of and superior to that of members of the legislative bodies, and therefore fitted to enforce the general will and interest against local and private. Apparently this does not do us much good, to judge from the concluding words of the same article of the *Spectator*. After suggesting some expedients, it adds:

"Or it may not be cured, but become chronic, as it has become chronic in the United States, where the legislatures dwindle in importance, and the people take less and less interest in their proceedings."

The reason of this is, that we reject and refuse to make use of the instrument which we possess, that we tie the hands of President, Governor, and Mayor, forbid them to take any part in the conduct of business, or the business itself, allow them no voice in shaping policy or legislation, but confine them to a negative upon whatever the Legislature may happen to evolve, while the chief motive power in the Legislature is secret intrigue, and the people have, much less than in Great Britain, the means of making their wishes and influence felt. If ever the country gets tired of legislative anarchy and lobby rule enough to insist upon a real executive who shall act as the efficient and responsible agent of the general public will, we may teach our English friends something in parliamentary government, as we have taught them a good many other things.

G. B.

BOSTON, August 23, 1890.

A RECTIFICATION.

TO THE EDITOR OF THE NATION:

SIR: I am very sorry that the *Nation* should have permitted itself to be found napping to the extent involved in its quoting with approval Senator Vance's argument in the debate on iron. His position rested entirely on a blunder of the grossest kind. If the amount of labor entering into the production of a ton of iron is to be considered at all in the determination of the duty, the labor cost all the way back, and not only the cost of the final process, must evidently be taken into account. To say that "the laborer in every preceding process has already been protected" is to commit a glaring fallacy; for it is precisely on this account that the maker of the finished product, who has to pay the cost of these preceding processes as well as of the last, needs to have a "compensating" duty covering the previous processes, and only what he gets over and above this is his own special protection. All this is, of course, not only obvious in itself, but is the familiar principle which is constantly applied in the fixing of duties on finished products when there is a duty on raw materials; and it is not objected to by free-traders except in so far as they object to the duties in themselves. It would be manifestly absurd to act upon any other principle; for example, if the duty on the woollen cloth in a suit of clothes were $10, and the labor cost of making the suit $5, to say that $5 was ample protection on the suit, since it was equal to the whole cost of the labor employed in making it, would be obviously ridiculous.

Of course, I am far from defending either the duty on iron or the crude way of measuring its justification adopted by those to whom Mr. Vance was replying; but as far as absurdity was concerned, it lay entirely on Mr. Vance's side. And I cannot help adding that in my judgment no better service could be rendered to its cause by a journal devoted to tariff reform than a stern rejection of all the hollow and fallacious arguments that are made on its own side, which are unfortunately very numerous. The subject is confusing enough to the average mind without the presence of bewildering errors on both sides; and the only way to keep the plain man's face steadily turned in the right direction is to avoid all arguments that cannot stand searching examination, and to make him feel, besides, that his

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

teacher is ready and eager to expose clap-trap, even when it is used on his own side.

Yours very respectfully, F. F.

AUGUST 16, 1890.

Notes.

G. P. PUTNAM'S SONS will publish in the early autumn 'The Unwritten Constitution of the United States,' by Prof. Christopher G. Tiedeman of the University of Missouri; 'The Battle of Manassas,' a reply to Gen. J. E. Johnston by Gen. G. T. Beauregard; 'The Trees of Northeastern America,' by Charles S. Newhall, with illustrations from the tracings of leaves; 'Dust and its Dangers,' by T. M. Prudden, M. D.; 'Little Venice, and Other Stories,' by Grace Denio Litchfield; 'Gilbert Elgar's Son,' by Harriet E. Davis; 'A Young Macedonian; or, From Troy to the Tigris with Alexander the Great,' by the Rev. Alfred J. Church; Amicis's 'Holland and Its People,' in Caroline Tilton's translation, newly printed and with numerous illustrations; and 'The Diary and Letters of Mme. D'Arblay,' edited by W. C. Ward.

J. B. Lippincott Co.'s announcements include 'The Distribution of Wealth,' by Rufus Cope; 'Hermetic Philosophy,' by J. S. McDonald, and a new "Aldine" edition of 'Rejected Addresses,' by James and Horace Smith, limited to 250 copies for America.

'Our Early Presidents, Their Wives and Children,' by Mrs. Harriet Taylor Upton, is in the press of D. Lothrop Co., Boston. It will present authentic likenesses.

Ginn & Co. will have ready next month 'Selections in English Prose from Elizabeth to Victoria (1580-1880),' by Prof. James M. Garnett of the University of Virginia.

A volume of verse by Mrs. S. Frances Harrison ("Seranus") will be shortly brought out by *Hart & Co.*, Toronto.

Mr. Austin Dobson has followed his biographies of Hogarth, Fielding, Bewick, Steele, and Goldsmith by yet another eighteenth-century life, and Dodd, Mead & Co. will publish in the fall, in a limited edition, his 'Memoir of Horace Walpole.' The same house will also issue, as a gift book, his poem of the 'Sun-Dial,' illustrated with photogravures and pen-and-ink drawings by Mr. G. W. Edwards; and their Giunta Series will begin with 'Four Frenchwomen,' outlines of the lives of Charlotte Corday, Mme. Roland, Mme. de Genlis, and the Princesse de Lamballe, written by Mr. Dobson and adorned by a portrait of Mlle. de Corday, etched by T. Johnson.

We receive from Mr. John C. Nimmo, London, his prospectus of a new uniform and limited edition of the works of the late Sir William Stirling-Maxwell, Baronet, in small quarto cloth, with a few large-paper copies, both printed from type and not from plates. This edition will comprise 'The Annals of the Artists of Spain' (4 vols.), 'The Cloister Life of the Emperor Charles the Fifth' (1 vol.), and 'A Volume of Miscellanies,' containing a memoir of the late Sir William Stirling-Maxwell, and a complete bibliography of his works and his literary and artistic productions, as well as a selection of his privately printed pamphlets on various interesting subjects of art, etc. The reprints in this series will all be revised and extended from the author's working over, and will contain many fresh illustrations.

Mr. Henry Marion Howe's 'Metallurgy of Steel' (New York: The Scientific Publishing Co.) is a thoroughly readable treatise, which subserves also the purposes of a manual through its rational topical arrangement and careful index. Having mastered its contents, one may rely upon possessing accurate knowledge of the whole science and craft of practical steel-making. It fills a quarto volume of some 400 pages.

M. Émile Faguet is a graduate of the Normal School, like Taine, About, Paradol, Sarcey, and Lemaitre. Like them, he has the solid learning of the scholar and an individuality of his own, without which criticism is arid and uninviting. His new volume on the 'Dix-huitième Siècle: Études Littéraires' (Paris: Lecène & Oudin; New York: F. W. Christern) is to be recommended highly to all who are fond of literature. M. Faguet is not quite as firm as M. Sarcey or as brilliant as M. Lemaitre, but his thinking is vigorous and his writing is direct, with a partiality for antithesis and for paradox. The eleven figures whom he has taken as typical of the eighteenth century are Bayle, Fontenelle, Le Sage, Marivaux, Montesquieu, Voltaire, Rousseau, Buffon, Mirabeau, and André Chénier. We miss D'Alembert and Beaumarchais, as important as Le Sage and Marivaux, to say the least. Especially worthy of note is M. Faguet's likening (p. 402) of Rousseau to Tolstoi, and his proof that Buffon had at least a glimpse of the theory of microbes.

M. Faguet's French is easy and not at all academic. It lacks the point of M. Lemaitre's, also very free; but it does not sink to the trailing carelessness of M. Brunetière. One very modern phrase deserves to be detached. Lowell has already pointed out the curious similarity between the French "s'orienter" and the New England "about East." There is a Western expression to the effect that so and so "did not scare worth a cent." It is with some surprise that we find an equivalent phrase in M. Faguet's pages. He declares that Voltaire was essentially bourgeois—that is to say, he was not at all an artist: "Voltaire n'a pas été artiste pour un obole" (p. 193).

With the July number the *Bookbinder* completes its third year and is enlarged into the *British Bookmaker*, which is obviously modelled on the American magazines devoted to the craft, although with a less artistic aim than is apparent in the American journals, and with a fuller proportion of trade news, sinking often into mere shop gossip. Among the illustrations are portraits of the Zaehnsdorfs, father and son, and a reproduction of a well-designed and well-tooled binding from their shop. For the specimen cloth covers stamped in colors there is nothing to be said on the score of taste.

The statement which we have observed in several well-informed papers to the effect that the excellence of the *Atlantic* during the past decade was in no small degree due to the new editor, Mr. Horace E. Scudder, in the capacity of assistant, deserves correction. The *Atlantic* has had no assistant editor during this period. Mr. Scudder's collaboration extended no further than the routine oversight of the issue of numbers, practically already prepared, during Mr. Aldrich's occasional vacations.

Petermann's Mitteilungen for July contains the first part of a contribution to the study of Polynesian ethnography by Otto Sittig. In this he brings together all the instances noted by European navigators of natives being involuntarily driven by storms or currents from one island group to another. From these data he apparently expects to prove the unity of the race. The accompanying map will show the various canoe tracks in what may be termed the four drift areas into which he divides the island region. This is followed by a description of the proposed Nicaragua Canal, by Dr. H. Polakowsky, and a paper, with a map, on the amount of salt contained in the surface water of the North Atlantic and its distribution, the greatest density being in the southeastern part of the Sargasso Sea. The editor, Dr. Supan, discusses the Anglo-German agreement with especial relation to eastern Africa. He takes a rather gloomy view of German colonial prospects, and advocates the diversion of the caravan routes, with the help of a railway, from Bagamoyo, opposite Zanzibar, to the ancient port of Dar-es-Salaam.

The August Proceedings of the Royal Geographical Society contains an account by Mr. J. Theodore Bent of his explorations in Cilicia Tracheia. This is a region, lying on the slopes of the Taurus, which eight centuries ago was "probably one of the most flourishing corners of the world, as is testified by the innumerable ruins of towns and villages crowded upon it, not only on the coast line, but up to a height of 6,000 feet above the level of the sea," but now is "given up to almost impenetrable brushwood, forest, and rocks," inhabited by a few nomads. Many inscriptions were discovered and copied, among which was "a list of 162 names, beginning with early Cilician names, running into ordinary Greek names, and the later ones showing evidences of Roman intermixture." The last name was that of King Archelaus, who ruled the district prior to its becoming a Roman province, and from this and other evidences it appeared to be "a list of the Teucrid dynasty or priest-kings of Olba," mentioned by Strabo; but this is disproved by Messrs. Ramsay and Hogarth in a communication to the *Athenæum* of August 16. Mr. Bent was so fortunate as to discover and identify the ruins of the capital of the kingdom of Olba, among which was the "great temple of Jove, which gained for the rulers of this district the additional title of priests." On a lintel found in these ruins, which he describes as among "the finest left standing in Asia Minor," was an inscription in a hitherto unknown script, "and which has not yet been deciphered by the epigraphists of the British Museum."

The current number of the *National Geographic Magazine* opens with a pithy abstract of a lecture by J. B. Bernardou on Korea and its people. It is accompanied by facsimiles of native maps of the country, which, according to the lecturer, has never been cartographically delineated in Western atlases from surveys by Europeans. He gives much curious information about roads, courier service, signal fires, mineral wealth, tides, and climate, and expresses his belief in the ease of devising a system of transliteration for the Corean "simple and very perfect alphabet." The second paper is an interesting account of the Ordnance Survey of Great Britain. The rest of the number is occupied with a discussion of geographic nomenclature, to which is appended the British, French, and German rules for the proper spelling of foreign geographic names. This magazine, it appears not to be generally known, is the organ of the National Geographic Society at Washington.

Cyprus is the subject of the opening paper in the *Zeitschrift* of the Berlin Geographical Society, No. 147, by Eugen Oberhummer, whose extensive routes of travel are exhibited on the accompanying colored map.

A novel suggestion is made by Dr. Nehring in the *Naturwissenschaftliche Wochenschrift*. It is succinctly expressed by the words "Fossil Blizzards." His idea seems to be that the singular abundance of comparatively recent fossils of large animals throughout certain small areas is very possibly due

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

to their death in groups during blizzards. These storms are known to be very destructive to the larger animals, exposed upon open plains, who generally huddle close together for protection. When freezing thus gradually, their positions are natural and unstrained—their bones would be in no way distorted, as would probably be the case if they had been killed by other beasts or by floods. And these easy positions are greatly characteristic of the masses of fossil remains in many regions.

In May last the library of the Brussels Observatory and the Meteorological Department were installed in the new building at Uccle. The Astronomical Department will remain at the old site until the difference of longitude between the two shall have been determined. On June 2 a monument about twenty feet high in the form of a "meteorological column," in honor of Houzeau, late director of this observatory, was unveiled at Mons.

A 'Manual for the Use of Boards of Health of Massachusetts' may well be valued in all other States by like bodies or by sanitary reformers. It is issued by the State Board of Health, and contains all the statutes in the premises with the decisions thereupon of the State Supreme Court.

Every library at least should possess itself of the 'Descriptive List of Novels and Tales Dealing with American Country Life' compiled by Mr. W. M. Griswold and published by himself at Cambridge, Mass. It is an attempt, in behalf of rational reading, to restore to novels their novelty—*i. e.*, to save from unjust oblivion such as have grown old without ceasing to be good and profitable, and so, in Mr. Griswold's words, to "lessen, in some measure, the disposition to read an inferior *new* novel when superior *old* books, equally fresh to most readers, are at hand." This laudable design will be continued in a list descriptive of American city life, and with lists of "International" and romantic stories. The first two may confidently be recommended to European publishers in search of something to translate, as a means of conveying correct ideas about this country to their fellow-countrymen. Mr. Griswold's plan is to give title, author, publisher, and year of publication, and to follow these data with a carefully selected critique from some literary review in good standing. The scene of the story is currently emphasized in bold type, but Mr. Griswold's index takes the searcher right to the desired locality. New England naturally is far in the lead; next come the Middle and the Southern, and then the Western States. New Hampshire lacks its novelist, apparently—of course judged by the compiler's standard. In families having access to a public library, this List ought to afford an answer to many troublesome questions about reading.

The ninth annual report of the Dante Society (Cambridge, Mass.) begins with a notice of the formation of the Italian Dante Society, to which (as it undertakes an exhaustive annual bibliography) the American Society relinquishes the task hitherto ably discharged by Mr. William C. Lane—in the present report for the last time. Prof. Fay's Concordance to the Divine Comedy has, it appears, not met with the demand which it merited. The Dante Prize for an essay to Harvard students or recent graduates is renewed. The collection of works on Dante fostered by the Society in the Harvard College Library now numbers 1,218 volumes, and is adequate on the side of printed sources to the needs of scholarship. Mr. Lane has indexed it most minutely in the Bulletin of the Library. An increase in the Society's membership is much to be desired.

The International Congress of Americanists will hold its eighth session in Paris at No. 184 Boulevard St.-Germain from the 14th to the 18th of October. Any one can participate as a member on payment of twelve francs to the Assistant Treasurer, M. C. Aubry, at the above address.

The catalogue of the late Dr. Döllinger's library, owing to the great amount of labor involved in preparing it, will not be printed before October. The numerous applications for it which have been received from various parts of the United States will then be met.

—The Cambridge (Mass.) *Tribune* has lately published a folio pamphlet commemorative of "the university city," partly historical, with some careful and authoritative writing about Harvard College and the town, and partly statistical of the present day. "Process" cuts in facsimile and from nature are freely employed, and when these are applied, as they are at the end, to portraiture, they furnish a considerable body of types of the New England business man. Much more care and expense has been devoted by the *Ohio State Journal* to producing its bound souvenir, which illustrates "Columbus, the hub of Ohio," whose radiating railroad spokes in fact amount to fifteen. Here, along with views of public buildings, we have a very large and important array of Western business types which will repay study. The Columbus bar is also photographically portrayed in nearly fifty examples, with ex-Senator Thurman at their head; the medical profession less numerously. Taking them together, the physiognomist has here a rich field for divination. More extensive still is the portrait-gallery comprehended in 'One of a Thousand: A Series of Biographical Sketches of 1,000 Representative Men Resident in the Commonwealth of Massachusetts, A. D. 1888-89,' compiled by John C. Rand (Boston: First National Publishing Co.). This large and handsome volume of 700 pages has almost as many likenesses of men famous and obscure, but largely of the mercantile and political class. The collection has been made to some extent on mercenary principles—*i. e.*, we believe that some men do not appear in it because they declined to pay the ten or twenty dollars needful for the expense of text and engraving. But the greater citizens could not be slighted on this ground, and we find Winthrop, Whittier, Holmes, Lowell, Ellis, Hoar, Dawes, Butler, Lodge, Long, Loring, Aldrich, etc., pictured, and Parkman, Higginson, E. E. Hale, Bartol, Joseph Cook, Parton, C. W. Eliot, Charles Francis Adams, etc., unpictured, and all alike probably untaxed. This volume is the precursor of others to represent other States, and the series, if ever completed, will be an invaluable repertory of American faces, as well as historically and genealogically an important addition to existing works of reference.

—The latest volume of the 'Archives of Maryland,' edited by William Hand Browne, extends from 1687 to 1693. This period covers the revolt instigated and led by John Coode, a former minister of the Church of England, afterwards a captain of militia, and, as the result of his successful sedition, "Commander of the Military Affairs in Maryland," and a *soi-disant* "Massinella." The panic induced by false rumors of an intended extermination of Protestants by Catholics, set down for "the latter end of August when roasting Eares were in season," paved the way for the overthrow of the Proprietary Government and the immediate intervention of Protestant King William in the control of the colony. In the confusion of the transition, the records of the Council were naturally suspended, and the gap had to be made good by our editor by means of copies of documents in the London Public Record Office. These, in which some duplicates are to be remarked, fill a third of the present volume, and greatly enhance both its value and its readability. There is, for example, a very picturesque and racy account of Coode's proceedings, privately addressed to Lord Baltimore by the Jacobite, Col. Peter Sayer of Talbot County, whose irreconcilableness ere long got him into limbo, since he could not restrain his tongue. The killing of Payne, the King's collector, when that gentleman was evidently misperforming his duties in a state of intoxication, is also well told in a variety of reports and affidavits. The Grand Jury, in their "billa vera," found that the felonious assault had been committed "with one Gunn charged with powder and two Leaden bulletts of the value of one pound Stirl'g." Indians and their "Emperors" cut a considerable figure in these records, and every treaty with them stipulates for the return of fugitive servants and slaves. The barbarous treatment of the latter, Dutch William's new Governor, Lionel Copley, was instructed to try to prevent by procuring appropriate legislation. We learn what was considered clement treatment from the case of Lewis Rennals, a mulatto, sentenced to death "for breaking open a House Chest &c and stealing from thence several Goods &c." The Attorney-General found "the Charge to be mean and but for a very small Matter," whereupon, "his Excellency being willing to shew Mercy to him," Rennals was ordered to be transported to Barbados, "to be sold and disposed of there to the most Advantage."

—The spelling and idiom of this mass of documents are full of entertainment. Nathaniel Bacon, President of the Council of Virginia, persistently spells yacht "yatch," and his correspondent Coode writes "Pyratts," and "Scharnecksteed, a towne near Albany," with "Schanagtede" for a variant. The recusant Surveyor-General, Edmund Randolph, "publickly demonstrates himself a Male Content at the present constitution and frame of Government." A like-minded Col. Pye is heard to say that "if he had the prince of orange there he would thrust his sword up to the Beame in him." This use of *beam* for guard we do not discover in Mr. Murray's Dictionary, or in any other within reach; but Murray cites an admiral who defines beam analogously as the *stock* of an anchor—not the shank, as the dictionary-makers would have it. New to us also is the adjective in the following sentence, regarding Payne's murderers: "It is verily believed that without Price and *keenely* evidence they would not have been found guilty." Old-fashioned substitutes for "bound" occur in "My wife Barbara Smith is *intended* to England, now immediately to make her personal petition"; and "I am *designed* to the freshes of Patuxen." John Coode vouches for certain partisans as "all *unbyasted* persons." His opponents declared his Papist plot "nothing but a *slevelesse* fear and imaginacõn," and point "to that part of Virg'a where that monstrous brood of a Report was first hatcht." And so we might go on.

—It is not probable that any buildings in the world designed for such important, delicate, and complicated uses as the care of the sick and injured approach in every particular so nearly the ideal as the group making up the Johns Hopkins Hospital at Baltimore. In design and execution it is unsurpassed, and it is a conspicuous example of a great endowment

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

liberally and economically administered, and exhibits the wisdom of both the donor and the men intrusted with its management. Now that the end so splendidly crowns the work, those who cavilled (and there were some) at the time spent and at the superb care taken to perfect it, must be convinced that the means has been justified, and that the hospital of to-day is a full vindication of the expenditure and pains of yesterday. The trustees have just published a description of the hospital, including the Nurses' Home, written at their request by Dr. Billings, who, from the beginning, has been the expert medical adviser to the President of the Board and to the Building Committee. In his lucid style are explained the general and particular arrangements of the building, the heating and ventilation, the water supply, sewerage, drainage, and, in fact, everything about the establishment, of which much is unique and all is admirable. The work is a quarto of 116 pages letter-press with fifty-six full-page plates, and contains, besides the description, Mr. Hopkins's original letter to his trustees, and the address on the opening of the institution, which foreshadow and develop the range for good this institution covers. No exercise of sanguine imagination by the founder could equal the reality into which his fortune has been transmuted. The book is properly prefaced by a minute of the Board acknowledging and making record that whatever excellence the institution can claim as an advance in hospital construction is due to the great and deserved eminence in medical and sanitary science of Dr. Billings, and to the watchful zeal with which he directed every step from the beginning. It is printed on heavy paper with wide margins, and is no mean contribution to sanitary science.

—The college of Brasenose in Oxford has just recovered a relic of high antiquity and of the highest interest. This is no less than the original brazen nose—the palladium of the College, one might almost call it—from which, most likely, the name of the College is derived. It is a bronze knocker, in the shape of a lion's mask carrying in its mouth an iron ring, and may perhaps date from the twelfth century. At any rate, it has been absent from Oxford for five hundred years and more. In the year 1334 there was a great exodus of Oxford scholars and a migration to Stamford in Yorkshire. The students of Brasenose Hall, as it was then called, departed in a body and took the tutelary knocker with them. When a new Brasenose was built in Stamford, the knocker was fixed on its gate, and has remained there through all the chances and changes of five centuries. Possibly, as a writer in the London *Guardian* suggests, it came to be looked upon with a sort of superstitious veneration, which, as he says, has saved it from "theft, and chance, and time, and corporations." This last word is to the address of the corporation of Stamford, into whose hands the second Brasenose fell, and who ruthlessly tore it down in 1688. They spared, however, the ancient gateway, and the knocker remained also, even after the Stamford authorities sold the property, and has passed from one owner to another as a sort of heirloom of the estate. The late owner declined to sell it except with the estate itself, and Brasenose College has just bought the entire property, and recovered its ancient emblem. That it will be put back in its old place again and stay there for half-a-dozen centuries more, one may not rashly predict. To put it back might expose some young gentlemen to temptation of a kind which undergraduate virtue resists with difficulty.

—The yearly "Fêtes cigalières et félibréennes" were celebrated on August 9–18 in the southwest of France. The word *félibre* is commonly used to denote the group of Provençal poets, of which Mistral, Roumanille, and Aubanel are, or have been, the chief, and their following. Avignon and Arles have been the centres of this literary activity. Some of its productions have been worthy of a certain degree of consideration as possessing a real, if somewhat limited, interest. It was the revival for literary purposes of a patois which had ceased to be literary some six hundred years ago, and which came back again with a charm of freshness and novelty. That it was antiquated, and perhaps also somewhat factitious, suited not ill the taste of the time. It fitted in, if not with Romanticism and the revival of Gothic architecture, at least with the use of wax lights and antique furniture, and the recrudescence of "decorative art." It was at the very least a pretty and entertaining experiment that met with some success. Any such statement about the movement, however, would drive the younger set of *félibres* wild. They take themselves as seriously as any clique that ever called itself a "school" and had a "cause." They are enlisted in what one of their elders, M. Raoul Lafagette, calls a "patoisade"—a linguistic crusade which, in a measure, may revenge the crusade against the Albigenses. To bring back again the old equality between the *langue d'oc* and the *langue d'oil* would hardly be enough for them. Their plan seems to be that every writer shall use the patois of his native place, rejecting such Gallicisms as he may detect in it. (They do not accept even Jasmin's diction as pure.) As a result of poems so written in a tongue thus purified, they look for the development of three great types of dialect, corresponding to the uses of Languedoc, Provence, and Aquitaine. Afterwards "des poèmes superbes" will follow naturally. It was not, of course, to be expected that every French newspaper, or every critic, should treat the claims of this new apostolate with complete seriousness. They have, in fact, been treated with a good deal of levity. It is none the less a rather interesting piece of work that they have in hand, even though it seems odd and foredoomed to failure.

THE BODLEIAN'S ANNALS.

Annals of the Bodleian Library, Oxford: with a Notice of the Earlier Library of the University. By W. D. Macray. Second edition. Oxford: Clarendon Press; New York: Macmillan. 1890.

THE public library of Oxford University, better known as "The Bodleian," boasts the proud distinction of being the first public library in Europe, and to its alcoves scholars of every land and nation have always found a hearty welcome. Long indeed is the roll of those who have profited by the facilities for quiet study and research afforded by its latticed cells, not inaptly compared, by one grateful student, to veritable bowers of paradise. Though no longer first in size among English libraries, being far surpassed in extent by its younger rival of the British Museum, in many respects it still maintains its preëminence; and its Annals, compiled with scholarly care by Mr. Macray, give us an interesting outline not only of the growth of the library itself, but also of the development of English learning and literary activity.

The beginnings of the University Library are traced with certainty at least as far back as the early years of the fourteenth century, when the books were kept in St. Mary's Church —some in chests to be lent out under pledges, and some chained to the desks for consultation on the spot. About 1320 Bishop Cobham began preparations for the erection of a library-room at the northeast corner of the church, but the work hung fire, and the room was not completed and occupied until 1409. During the next half-century Duke Humphrey of Gloucester made such munificent gifts to the library that this room soon became overcrowded, and when in 1444 the construction of a new library over the Divinity School was begun, the University, in recognition of his generosity, formally conferred upon Duke Humphrey the title of founder of the library. This new building, which was completed about 1480, and is still known as Duke Humphrey's Library, forms to-day the central portion of the great reading-room. But evil days were in store for this early library. In 1550 the Commissioners sent by Edward VI. to reform the University laid heavy hands upon it; all its illuminated manuscripts were ruthlessly destroyed as popish, and the others were left exposed to the chances of neglect and robbery. Wood informs us that they were in fact sold to the tailors and bookbinders until not one was left. In 1556, as we learn from an entry in the University register, the very shelves and seats were ordered to be sold for the benefit of the University chest. Thus despoiled of its contents, the room alone remained, desolate and forsaken, to show that there had once been a library in Oxford, until 1598.

In that year Sir Thomas Bodley, a graduate of the University, after a successful career as a diplomatist, "concluded," to quote his own words, "at the last to set up my staffe at the Librarie-dore in Oxon; being throwghly perswaded that, in my solitude and surcease from the commonwealth-affayers, I coulde not busie myselfe to better purpose then by redusing that place (which then in every part laye ruined and wast) to the publique use of students." He offered to fit up the room with shelves and seats, to procure gifts of books, and to endow the library with an annual rent. The offer was gladly accepted, and two years were spent in the restoration of the building, which had suffered greatly from its long neglect. In 1600 the books began to come in, Bodley himself being one of the largest givers, and on November 8, 1602, the library was formally opened by the Vice-Chancellor. It then contained upwards of 2,000 volumes, which were, as usual in those days, chained to the shelves for safe keeping. In 1604 the library received by royal letters patent the name of its new founder, which it has borne ever since.

The text of the Bodleian statutes is not given by Mr. Macray, but a number of their provisions are mentioned, and curious enough some of the regulations seem to us. Full academical costume was required to be worn by all readers, and instances are recorded of students who were suspended from the privileges of the library for venturing to enter it without cap and gown. Heretical and schismatical books, we are told, could not be read without leave of the Vice-Chancellor and the Regius Professor of Divinity. When the catalogue was issued, it was ordered that every reader should buy a copy of it, in order to defray the expense of printing. In 1640 a German baron got into a row with a Welsh reader in the library, and cudgelled him soundly. The next day the Baron was expelled, and an order issued that henceforth no student, English or foreign, should bring into the library a staff, cane, or any offensive weapon whatsoever.

Bodley's firm determination that no books should be lent out of the library was embodied

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

in the statutes, and though the University had power, with the joint consent of the Chancellor, the Heads of Houses, and Convocation, to lend books, the right was very rarely exercised. There is no doubt that to the strict observance of this rule the Bodleian owes some of its most important benefactions; and while some donors stipulated, as did Archbishop Laud, that the books given by them might be lent for certain specified purposes, on the other hand the gift of Selden's great collection, numbering some 8,000 volumes, was accompanied by the stipulation that none of the books should be lent to any person on any condition whatsoever. As instances of the scrupulous regard with which this rule was observed may be mentioned the refusal of the librarian to lend books to Charles I. and again to the Lord Protector, and by both the refusal was approved. It is true that the attempt had been made more than once to abolish this restriction, and turn the Bodleian into a circulating library, but the rule remained in force until 1856, when the clause containing it was dropped from the statutes, and, in the absence of any direct prohibition, the practice of lending books under certain conditions gradually arose. In 1873 a clause was added to the statutes empowering the curators to lend books both to members of the University and others. In 1886, however, attention was called to the questionable legality of this clause as well as its bad Latinity, and, after considerable discussion, all power of lending books of any kind, except in such few cases as might be sanctioned by a special vote of Convocation, was abolished by a statute passed in 1887—a practical reversion to the earlier regulations, the wisdom of which seems to be generally acknowledged.

As we have seen, when the library was opened, the books were chained to the shelves, and this custom was long kept up. In 1654 it was stipulated that Selden's books should be chained, and 25 pounds 10 shillings was paid for chains for them. As late as the year 1751, notices are found in the account-books of payments for additional chains, but about 1757 the removal of them seems to have begun, and in 1769 nineteen hundredweight of them was sold as "old iron." At first the library appears to have been open only four hours daily, but this number was gradually increased to six hours in winter and eight in summer, and of late years the reading-room in the Radcliffe has been open daily from nine A. M. to ten P. M. By the early statutes perpetual celibacy was stringently enjoined upon the librarian, and it was not till 1813 that he was released from the obligation to remain unmarried, though, by a curious compromise, it was enacted that he, as well as the under librarians, should be unmarried at the time of election.

From its foundation the Bodleian has been the recipient of numerous gifts, its roll of benefactors including many of the most illustrious names in English history and literature. But, mingled with the greater number of valuable donations, not a few are recorded which are more curious than useful, for at some periods the Bodleian seems to have been looked upon as a general receptacle of miscellaneous odds and ends. Almost the first of these oddities, and one which proved to be a perpetual source of expense, was presented by Sir Richard Lee in 1609, in the shape of a Tartar lamb's-wool cloak. An account of this wonderful garment is given in the appendix to the Annals. Other gifts of this character include Guy Fawkes's lantern, an Irish skull, a tanned human skin, mummies, ostrich eggs, gloves; and even so late as 1813 the gift of a negro baby preserved in spirits is recorded. Most of these curiosities, however, have in course of time found their way to a more fitting resting-place in the Ashmolean Museum.

In 1610 Bodley obtained from the Stationers' Company, for the library, a grant of a copy of every book printed by them, a precursor of the present obligations imposed by the Copyright Act. This contract, however, was not always strictly enforced, and at first the growth of the library was comparatively slow. Starting with upwards of 2,000 volumes in 1602, the number in 1649 was only 16,000, and 36,000 in 1714. In 1780 complaint was made that the funds of the library were altogether insufficient for their purpose, and it seems for many years to have been dependent for its increase almost wholly on gifts. In consequence, a statute was enacted imposing an annual fee of four shillings on all readers, and also assigning a share of the matriculation fees to the library. From this time the growth was more rapid, and in 1817 the number of books, including manuscripts, had risen to 160,000; in 1885 the number was 440,000, and the present annual rate of increase is about 10,000 bound volumes, exclusive of periodicals. During the present century much attention has been given to the formation of special collections, and, under the late librarian, Mr. Coxe, whom many readers still hold in loving remembrance, great improvements were made. The new general catalogue, on the same lines as that of the British Museum, was begun in 1862 and completed in 1878. The last printed catalogue was published in 1843, with a supplement in 1851. It was chiefly the work of a Mr. Hackman, and Mr. Macray relates the following anecdote concerning him: It seems that during all the thirty-six years of his service in the library he had used as a cushion in his wooden arm-chair a certain vellum-bound folio, and when, after his resignation in 1874, it was removed from its resting-place of years, some amusement was caused by finding that the chief compiler of the last printed catalogue had omitted from it the volume on which he sat, of which, too, though of no special value, there was no other copy in the library.

Mr. Macray ends his record with the death of Mr. Coxe in 1881, as the later history of the library is given, with minute details, by the present librarian, E. B. Nicholson, in a report issued in 1888. An appendix contains some interesting documents relating to the library, lists of manuscripts, books in special bindings, etc., and an excellent index fitly completes the Annals.

SYMONDS'S ESSAYS.

Essays, Speculative and Suggestive. By John Addington Symonds. Two vols. Scribner & Welford. 1890.

THESE volumes of essays differ from the ordinary collections of miscellanies by men of letters. Some of the papers are old, some are new, and they deal with many topics; but they are so arranged as to constitute a continuous and for the most part analytical criticism of the art of expression, principally in literature, but also in architecture, sculpture, painting, and music. They comprise, moreover, the fruits of many years of experience in a wide range of scholarly interests, and sum up the reflections of their author on the whole mass of his intellectual acquirements. It is rarely our fortune to find the abstract principles of the art of expression comprehensively handled by a man of high literary culture, and it is even more seldom that he brings his illustrations so readily and in such variety from his own stores of special study. These characteristics, besides the interesting element of personality more keenly felt than in the author's historical and biographical work, give importance to these essays; and, in addition, they will be found to touch upon nearly all the critical questions which have been raised in our time in the province of literature. In noticing a work so multifarious in its matter, it will be convenient to follow a somewhat different order from that adopted by the author, that we may bring out more clearly the main traits of his thought.

The note which is persistently struck throughout is that of the evolutionist, but this is emphasized more than need be. The larger part of Mr. Symonds's conclusions is consistent with other hypotheses than that form of pantheism which he regards as the logical conclusion of the evolutionist, and which he puts in the forefront of his work as its determining idea. To this we shall recur, only noticing it here by the way for the bearing it has on his conception of the office of the critic, which he discusses at large before proceeding to define the methods of the various arts of expression. The kernel of what he has to say concerning the critic is contained in this quotation from Heraclitus: "It behooves us to follow the common reason of the world; yet, though there is a common reason in the world, the majority live as though they possessed a wisdom peculiar each unto himself alone." This "common reason," which is the result of the repeated and concurring decisions of that "wise man" whom Aristotle pronounced the final judge in matters of taste, this authoritative tradition of the past as to what is best, is the one thing which the critic must know and use to test his own "peculiar wisdom" or personal impression. To adopt Mr. Symonds's nomenclature, classical criticism consults only tradition, romantic criticism only the personal impression; to these he adds scientific criticism, which seeks only to understand how any work of art came to be what it is by virtue of its germ and its environment, but delivers no judgment and formulates no law of excellence. Mr. Symonds unites in his conception of the office of criticism the three methods, and requires an understanding of the genesis of the work, a regard for tradition, and an exercise of originality in the act of judgment, if the critic has anything new and personal to offer.

In his own case the original element, as has been said, is derived from the theory of evolution, and in his first application of it to literature there is nothing novel or specially to be remarked upon. He argues that every national type in art goes through a definite process of growth and decay; the idea first is more attended to, then comes into possession of perfect form, and lastly is subordinated to technique, after which the type breaks up and dissipates through exaggeration and separation of its traits. In support of this he adduces the history of Greek sculpture, of Elizabethan drama, of Gothic architecture, and like defined art movements. It does not seem to us that he sufficiently meets the objection that this evolution of the type is merely derivative, and only reflects the evolution of the social group in which the disintegrating energy is really inherent; and therefore his position, that men of equal genius exist at the successive epochs, but are so fatally submitted to the condition of the type contemporaneous with them that they cannot do otherwise than they do, does not appeal to us, especially as it carries levelling consequences in morals, and leads to a phase of indifferentism in that

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

region. The method, too, by which he accounts for those literatures which have not followed the normal course, including the Roman and our modern literatures, by merely classing them all as "hybrids," is a weak escape. The interesting point, however, is not whether he has pushed the doctrine of necessity in evolution too far in this instance and made a too narrow generalization, but to mark the willingness he exhibits to yield everything on the scientific side with a certain intemperance and unguardedness of mind. As soon as he quits the ground of evolution, however, he writes with more precision, and in the admirable chapters on the provinces of the arts we have a valuable abstract of that "common reason" of criticism with regard to them which he began by praising.

Mr. Symonds provokes discussion again when he enters on the vexed question of the relation of the artist to his work, realism or idealism. The way in which he states his conclusions may excuse a moment's detention on the well-worn theme. He starts from the fact that the artist cannot reproduce nature accurately, as is shown by the inferiority of the drawing to the photograph; there is a defect of skill. A second disturbing element lies in the individuality of the artist, who sees the object already modified by his own capacity of perception, as is shown by the difference of drawings after the same model by hands of equal craft. These two facts import a personal error into every work of art, and also an inevitable inferiority to nature itself. Such idealism as results from these conditions is involuntary; but there is, in addition, a voluntary idealism which the artist employs, by means of composition, expression, and characterization, and through which he becomes as much superior to reality as without them he is inferior. Mr. Symonds thus looks on idealism as the compensation for the necessary inferiority of art to life so long as only imitation is sought after. He goes, however, much further than this, and holds that what the artist gives of his personality and of his thought and feeling about the whole of life, is of vastly more consequence than even his artistic technique, and declares that style of itself without matter has never enforced immortality. As a most striking example of the failure of style in literature he cites the humanist imitators of Cicero and Petrarch. The contents of the work are to him the essential matter; he parts company with the school of art for art's sake as he has already left the realists, and, in opposition to both, maintains that the most possible of expression should be put into the artist's work, and that the method of idealism should be employed to this end. In this spirit he examines Mr. Pater's dictum, some years ago, that "all art constantly aspires towards the condition of music," and Mr. Arnold's more famous deliverance that literature is a "criticism of life," and comes to a more catholic and rational conclusion.

The distinction which characterizes his treatment of these questions, so vigorously debated by our generation, is that he maintains the balance of the antithesis—in Hegel's definition, which he quotes more than once—that "art is the apparition of the idea in sense," or, in his own words, that it is the middle term between reason and sensation. He describes it as "indissolubly bound up with the spiritual nature of man," but at the same time attends closely to the limitations all art is subject to in consequence of that necessity of "form-giving" which Goethe declared was its essence. In the more confined arts, such as sculpture, these limitations are easily analyzed, but no writer, we believe, has treated so directly the less obvious ones which exist in the languages and modify literatures, as is here done in the very interesting chapters upon national style, to which we can only refer. In all this portion of his work we observe a metaphysical prepossession, a tendency to render the world in terms of mind, an exaltation of the spiritualizing faculty in man, and in general the traits which are not habitually associated with that scientific leaning already noticed as characteristic of the author's thought.

The point of union between the evolutionary and idealistic elements in Mr. Symonds's conclusions is a religious feeling. To express this seems to be one of the main purposes of his present work. The argument is sufficiently suggested by our saying that the denial of the advent of mind by special creation in this world, which Mr. Symonds thinks necessary to a thoroughgoing evolutionist, implies to him the existence of universal mind. The term mind he does not limit to what is known to us as mind "in its human differentia"; he postulates mind below and above man's mind, and asks if "we shall not then be bold enough to say that all form is fundamentally a mode of mind?" Again he says: "We may surmise that what appears as intelligence in the biological series was formerly the same power existing under another manifestation in the inorganic series, just as heat is a mode of motion. . . . In other words, the common substance of the world would now be thought of in successive moments of its evolution, first as endowed with the capacity of form, next as endowed with the capacity of life and progressive consciousness in addition to form." And as regards "mind" in the "ascending scale of existences," he adds: "Paradoxical as it may seem, it is not incredible that the globe on which we live is more conscious of itself than we are of ourselves; and the cells that compose our corporeal frame are gifted with a separate consciousness of a simpler kind than ours." This is nearly all the light we have been able to obtain upon Mr. Symonds's conception of "universal mind" as he has unfolded it. He attacks the subject, however, in a somewhat different way in the assertion that "the conceptions of God and Law tend to coalesce in the scientific theory of the universe"; and this statement he afterwards explains by defining Law as "the order of the whole regarded as a process of unerringly unfolded energy," and God as "that same order contemplated by human thought as in its essence mind-determined."

This is the clearest account that we can extract of the matter with the best will to be fair to an idea which the author regards as a substitute for religion, and advances with the zeal of a propagandist. He goes on to remark that the Christ-idea, devotion to humanity, is now separated from the originally metaphysical and Alexandrine, but latterly anthropomorphic and Catholic, conception of divinity, and that it is desirable to reunite the Christ-idea with the older Greek conception of God as "the prime principle of law and order," made vital again by science. He sums up the conclusion of the whole matter by saying, "What religion has to do, if it remains theistic, is to create an enthusiasm in which the cosmic emotion shall coalesce with the sense of social duty, in which self-abnegating submission to the natural order and self-abnegating service of man shall be regarded as the double function of all human beings in the evolution of the universe." Of the reality and energy of this "cosmic emotion" he seems to have no doubt, and there are indications that he expects that this new phase of religious awe will be something more than a private and personal matter, and may become the principle of a church. In the discussion of Wordsworth's relation to science he says: "The time might come, indeed may not be distant, when lines like those which I have quoted above from the poem composed at Tintern Abbey should be sung in hours of worship by congregations for whom the 'cosmic emotion' is a reality and a religion"; and elsewhere he prognosticates the same honor for some of Shelley's lyrics.

Such speculation belongs with that kind of philosophy which is commonly called "poetical." Its literary application is all that concerns us at present. The author makes use of it in three capital instances. He employs it to rehabilitate the myths of the Greeks, to invigorate the imaginative feeling for landscape, and to supply a basis for "democratic art." The Greeks were superior to us in the directness and fulness of their perception of spirituality in nature. The element of truth in their mythology consists in this perception; for, as Mr. Symonds puts it, the world is all soul, and soul in man communicates with soul in nature, nor does the fact that man is compelled to think of soul as human prevent his "entering into a sub-conscious intercourse with beings which are not human and from recognizing their essential spirituality." Of this intercourse Greek mythology is a record and a revelation; and though it came to be disbelieved when nature was regarded, under Christian influences, as the opposite of spirit, we may now resume the truth which it contained, since science has restored spirituality to nature. All this seems to us a very laborious method of asserting the truth of Greek myths for the imagination, as a form of poetry; and if beyond this, as appears to be the case, the author would affirm their truth for the understanding as a form of knowledge, the method is not laborious enough. The mythopœic genius of Shelley is a modified instance of the Greek habit of nature-interpretation: his poetry shows in what way the use of this faculty can be resumed by a modern mind; but no different truth can be predicated of the ancient myths than of Shelley's conscious symbolism. Mr. Symonds admits this parallelism, but would import a certain reality into Shelley's inventions.

In his essay upon landscape he comes upon ground better fitted for his argument, and, apart from this philosophical theory, his account of the development of the feeling for landscape from Greek to English days is a valuable general view of a most interesting subject. He notices the pantheistic temper of the Roman poets, but it is rather in the renascence of the ancient theory in Bruno and the German transcendentalists that he finds the source of the poetic emotion of Goethe, Wordsworth, and Shelley, which ascribes spirituality to nature and penetrates to it as universal mind in the Virgilian rather than the Greek way. The decadence of this pantheistic sentiment in the later poetry of this century does not escape the author's attention, but he relies upon the influence of science to make this mood of contemplating nature habitual and necessary and to develop new motives. The "religion of the future," he adds, will "supply this branch of art with ideality."

But by all odds the most striking application of this philosophy is made in the essay upon Walt Whitman, in which it is invoked as the ground of "democratic art." This as yet unrealized efflorescence of the masses, and particularly of "America," is made necessary by "the advent of the people." Mr. Symonds, in-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

deed, says frankly that the European nations cannot be expected to give up their past; but in America he sees little objection, apparently, to "beginning over again." The matter of democratic art, he announces, is all things whatsoever, since freedom of topic and treatment has been achieved for us by the victory of the Romantic revolution; but he finds a better basis for this unlimited choice and method in the following declaration: "God the divine is recognized as immanent in nature and in the soul and body of humanity; not external to these things, not conceived of as creator from outside, or as incarnated in any single personage, but as all-pervasive, all-constitutive, everywhere and in all. This is the democratic philosophy." The application of this to Walt Whitman's catalogues of objects—his "engine-driver," "member of a fire brigade," "snag-toothed hostler," "farmer's girl boiling her iron tea-kettle and baking shortcake," and to his Orphic sayings, such as, "Whoever you are! how superb and how divine is your body or any part of it" (we take Mr. Symonds's quotations)—is plain and easy. An immanent divinity, equal and the same in all, clearly permits no discriminations, and justifies a very general interest in all sorts of phenomena. The intoxication of the fixed idea in the brain cannot go further than this grotesque exhibition of itself. Democracy must have a "religion," as well as an art and literature, all its own, and "America" finds its gospel as well as its epic in the 'Leaves of Grass'! "Cosmic emotion" and "social duty" may pass as phrases of the literary prayer-book, but a pantheism that ends in making Walt Whitman its hierophant is its own burlesque and caricature.

The metaphysical weakness of these volumes, which has been self-exposed, cannot but obstruct the reader's sense of their many excellences in the department of literary criticism. It is, nevertheless, easy to disengage the really solid and valuable matter, which constitutes four-fifths of the work at least, from the vague and hybrid speculation which impairs it as a whole, and which is mainly of interest as an example of the working of an eclectic and assimilative mind amid the confusions of modern thought. As a critic of literature the author brings no inconsiderable matter of his own wide gathering, for he has been a student of culture all his life, and speaks from a various experience. We have touched upon only a small portion of the ideas with which he brings the reader in contact, and these the most general, since they seemed formative in his mind; but he is at his best in dealing with detail, as in the study of the influence of Ausonius and Catullus on the poetry of the rose, or in the notes upon national style, or in the explanation of the spiritual allegories (not the nature-myths) of the Greek mind. His metaphysical method, too, however unsound in itself and fictive in its results, is seriously pursued, and deserves the regard which sincerity, however misdirected, receives.

The Life of Alexander Pope. By William John Courthope, M.A. London: John Murray. 8vo, pp. xvi, 538.

MR. COURTHOPE'S Life of Pope brings to a conclusion the last and best edition of Pope's works. This edition was first announced in 1854, and was to have been undertaken by John Wilson Croker, the editor of Boswell, assisted by Peter Cunningham, who edited the Works of Oliver Goldsmith, Johnson's Lives of the Poets, and the Letters of Horace Walpole—all standard editions. Croker died in 1857 and Cunningham in 1869; their successor was the Rev. Whitwell Elwin, for several years editor of the *Quarterly Review*. The actual publication of the work did not begin till 1871, with vols. i and ii (Poetry i and ii) and vi and vii (Correspondence i and ii). In 1872 appeared vol. viii, being the third volume of the correspondence. Mr. Elwin then retired from the editorship, and was succeeded by Mr. Courthope, whose qualifications for his task can hardly be overrated. The work now suffered an interruption of nine years. In 1881 appeared vol. iii, and in 1882 vol. iv, completing the poetry; in 1886 vols. ix and x, completing the correspondence (in five volumes). The Life, which brings up the rear, is vol. v.

It will be seen that this work has had a romantic career, requiring eighteen years for its completion, to say nothing of the interval of thirty-five years between its first announcement and its final volume, and enlisting the services of four separate editors, all of them men of the first competence. But that is not all. The most singular circumstance connected with it is the wide discrepancy in the attitude of the last two editors. What would have been Mr. Croker's and Mr. Cunningham's attitude if they had lived to publish the work is only a matter of conjecture; but from what is known of them, and of their general sympathy with the eighteenth century, it may be safely conjectured that they would have approached Pope with sentiments of enlightened reverence—in such a frame of mind, in fact, as, on general principles, one would naturally expect any editor to cultivate. It is difficult to see why one who disapproves of an author should edit and elucidate his works. But Pope has been particularly unfortunate in this respect. Warburton, his first editor (1751), was, it is true, a most ardent advocate, but Mr. Elwin says that

"he employed his sagacity less to discover than to distort the ideas of his author, and seems to have thought that the more he deviated from the obvious sense the greater would be his fame for inventive power. He has left no worse specimen of his perverse propensity than the spurious fancies and idle refinements he fathered upon Pope. They are among his baldest paradoxes, are conveyed in his heaviest style, and are supported by his feeblest sophistry. His lifeless and verbose conceits soon provoke by their falsity, and fatigue by their ponderousness."

This passage may well serve not only as a specimen of Mr. Elwin's vigorous way of putting things, but also as an apt characterization of the whole tribe of commentators.

The next editor, Warton (1797), gave as his reason for undertaking the work "the universal complaint that Dr. Warburton had disfigured and disgraced his edition with many forced and far-sought interpretations, totally unsupported by the passages which they were brought to elucidate." He was the first of Pope's hostile editors, and although he ranked him "next to Milton and just above Dryden" (a judgment the reverse of Johnson's), he labored, in his "essay" (which Mr. Lowell calls "the earliest public and official declaration of war against the reigning mode") to demonstrate that the largest portion of Pope's works is "not of the most poetic species of poetry." This not very happy remark Mr. Courthope calls a remarkable fallacy which "has been adopted by all enemies of Pope from that day to this, and is, indeed, the source of most of the confusion of thought which has obscured the controversies respecting his poetical merits."

Of all the enemies of Pope, perhaps the most dangerous was his next editor, the Rev. William Lisle Bowles (1806), who was a school-boy at Winchester when Warton was head-master, and who, as an outspoken champion of romanticism, had no more call to edit Pope than a Roman Catholic has to write a biography of Luther. The ground taken by him was controverted by Campbell, who thus brought on a famous controversy which raged from 1819 to 1826, and in the course of which Byron, in his championship of the classical school, which his own writings did so much to supersede, went so far as to maintain that Pope's works were better worth preserving than those of Shakspere and Milton.

By a natural reaction, the next edition of Pope (1824) was undertaken by a warm partisan, William Roscoe, author of the Lives of Lorenzo de' Medici and Leo X. He was not, however, specially qualified for the task, and Mr. Croker considered his edition the worst of all. It is curious to note that each succeeding editor, commentator, biographer, and critic of Pope has a very poor opinion of his predecessors.

We have at last come back to the present edition of Pope, which was begun by a detractor of the poet, but, fortunately, brought to a conclusion by a discriminating admirer. Mr. Leslie Stephen, who has himself indulged in some pretty severe remarks on Pope's character and writings, devotes an entertaining essay to defending him against the damaging strictures of Mr. Elwin. While he admits, what no one can deny, that Mr. Elwin's book must be the storehouse from which all future writers on Pope shall draw their materials, he goes on to say that

"The main outcome of his ponderous volumes, so far as they have gone [in 1871], seems to be a demonstration that they were not worth writing. Mr. Elwin has spent years in cleaning and resetting one of our national jewels, and the result of his labors is that it is nothing but a bit of colored glass. . . . Mr. Elwin, though anything but a dunce, makes himself the mouthpiece of the dunces. . . . Mr. Elwin is an amateur detective, and, with the help of the late Mr. Dilke's discoveries, discharges the function of a whole private-inquiry office; . . . he passes his microscope slowly and almost gloatingly over every unhealthy symptom revealed in his elaborate dissection; he collects all the hostile criticisms that have ever been put forward, endorses them all, and piles them as a monument over his victim's mangled remains."

After making due allowance for any exaggeration into which the cleverness of the essayist may have carried him, enough sober truth remains to show that Mr. Elwin did not come to his task with the proper bias; and we venture to repeat that it was fortunate that he made way for Mr. Courthope, of whom it may almost be said that he is the ideal editor. The latter was placed in a delicate position by having to continue the work of an editor whose point of view was radically different from his own, and from many of whose criticisms he entirely dissented; and he has extricated himself from his difficulties with great skill. We thus have the curious spectacle, not often found in one and the same work, of opinions advanced in the earlier volumes and controverted in the later ones. An amusing illustration is that Mr. Courthope deems it necessary to defend Pope against Mr. Stephen, who, as we have just seen, set himself up as a champion of Pope against Mr. Elwin, Courthope's associate. Mr. Courthope thinks that Mr. Stephen has little sympathy with Pope, and is the natural successor of Warton and Bowles; further, that

"He surveys the literature of the eighteenth century from the position of superiority which critics of the nineteenth century have long imagined themselves entitled to occupy; and he judges the poetry of Pope as a decided ad-

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

vocate of the Lake school, to which the former is in spirit so essentially opposed."

The present edition of Pope owes its exceptional value in great part to the discoveries made in 1853 by Mr. Charles Wentworth Dilke, and published by him in the *Athenæum* and *Notes and Queries*, between 1854 and 1860. These papers, reprinted in 1875 by his grandson, the present Sir Charles W. Dilke, in a volume entitled 'Papers of a Critic,' first made positively known the remarkable system of trickery and deception pursued by Pope in his endeavors to get his correspondence before the public in anything but a genuine shape. The chapter in Pope's Life which was thus revealed is the reverse of edifying; and while his biographers are perhaps not at liberty to pass it over in charitable silence, the general reader may ignore it, adopting as his own the sentiment of Mr. Courthope, that "the world is, after all, more concerned with Pope's performances as a poet, as a satirist, and as one of the chief architects of our language, than with his character as a man."

Aside from Mr. Dilke's investigations, the present edition has had the benefit of many hundred letters never before printed, and of some newly discovered MSS. of Pope's works; it is provided with notes clearing up many allusions that were obscure even to writers as near to Pope's own time as Johnson; and Mr. Courthope's 'Life' not only replaces all former biographies, but will make any future one superfluous.

Die Ueberlieferung: ihre Entstehung und Entwickelung. Von Ernst von Bunsen. Leipzig: F. A. Brockhaus. 2 vols.

THE author of this book on the development of traditions is already known as a bold thinker and a diligent writer, but particularly as an ingenious chronologist. His former work, the 'Chronology of the Bible,' contained very much to startle us, especially the synchronism of the birth of Shem and the capture of Babylon by the Medes in 2458 B. C. With respect to another work, the 'Angel Messias,' its fault is the obscurity of the argument, and in some parts, as we think, its hasty conclusions. There is a more sober tone and a better arranged method observable in the present book. The author begins with the much contested subject of the location of Eden; his conclusion is that it was situated on the Pamir plateau near the origin of the four rivers, Indus, Oxus, Jaxartes, and Tarim. This last river, however, is rather an unimportant and uncertain one, disappearing in the sandy region near Lake Lob, and would hardly be catalogued with the great rivers of the earth.

The serpent in Paradise he explains as referring to a member of a non-Aryan, black-skinned race, who accomplished the fall, physically, of the pure Aryan family, dwelling in the region of the four rivers. It is contrary to all Biblical tradition, however, to suppose that Adam (the black-headed) was himself the tempter of Eve. It requires more than a passage in a cuneiform inscription to render such an inference at all tolerable. The tree of life and of knowledge of good and evil is supposed to refer to the maternity of Eve; as she was, in a sense, the spring of spiritual knowledge or skill (*Kraft*) in men, and from this sprang the knowledge of good and evil, right and wrong.

Bunsen next proceeds to investigate the wanderings (migrations) of the early races of mankind. He supposes that the records found in the fourth and fifth chapters of Genesis refer to a high-caste and a low-caste race, *i. e.*, Sethites and Adamites. These races were intermingled in the land of Mesopotamia, and finally were conquered and driven out of Babylon by the Japhetic Medes, and from this fresh intermixture sprang the Shemites.

It is impossible here to follow the successive conclusions arrived at in each chapter of this remarkable book. The author refers to the earliest knowledge of astronomy and astrology possessed by mankind; the legends of the flood; the Cherubim and Seraphim; the source of the Bible, as it embodies a distinct series of traditions, and so on.

The most curious conclusion arrived at in the fifteenth chapter of the first volume is that the Septuagint date for the building of Solomon's Temple, in the fourth year of his reign, viz., 477 B. C., is derived from the year of Buddha's death. The author arrives at this extraordinary synchronism in the following way: The time of the Septuagint translation was also the period of Asoka's reign in India, viz., about 280 B. C. We know that Asoka had relations with Ptolemy Philadelphus (from Tablet XIII of Asoka's Edicts), and it is not unlikely to suppose that envoys were sent from India to Alexandria, to carry out negotiations connected with the points of agreement alluded to in the Edict. The spirit of inquiry abroad at this time, and the collection of the Great Library, would lead to explanations regarding India, and especially relating to the great building-epoch inaugurated by Asoka. This would connect itself with the Buddhist date of the Nirvana. This date, being 477 B. C., would, through the association of Asoka's building enterprises, connect itself with Solomon, the great builder of the Jewish Temple. Accordingly the two dates were identified, and so, following the LXX, the fourth year of Solomon's reign falls precisely in this very year of Buddha's death, viz., 477 B. C. This argument is ingenious, and, if established, would be valuable as proving the connection of the Alexandrian school of writers with the religious schools of India. But at present it is a pure hypothesis of no scientific value whatever.

The author's remarks upon the Essenes are original, as in fact the whole of the book is. We leave it in the hands of judicious readers.

Electrical Influence Machines. By John Gray, B.Sc. London: Whittaker & Co.; New York: D. Van Nostrand Co. 1890. 12mo.

Electric Bells, and All About Them. By S. R. Bottone. New York: Excelsior Publishing House. 12mo.

Electricity in Modern Life. By G. W. de Tunzelmann. Scribner & Welford. 12mo. 1890.

THE author of 'Electrical Influence Machines' has attempted to bring together all that is known about "influence" machines which may be regarded as of interest or value. In Part I. we have in three successive chapters a general sketch of the phenomena of static electricity, a working hypothesis of the electric field, and an account of the different electrometers, including all the best forms. Part II. opens with a very complete history of the gradual development of machines of this kind from the electrophorus of Volta. The different forms of influence machines are then described, with sufficient detail, while the third part contains notes on practical construction. The book is likely to be useful to teachers as well as to students.

'Electric Bells' hardly requires special notice. It belongs to the class of artisans' manuals, and as such contains a good deal of matter of practical value.

Tunzelmann's work is intended to give a popular account of the various applications of electricity in modern life. The author has been fairly successful in treating a difficult subject in such a way as to make it intelligible to readers who have had little or no scientific training. The historical part of the work is tolerably complete, perhaps sufficiently so for ordinary purposes. Very scant justice is done to Morse and his system, and far too much space is devoted to the instruments of Wheatstone, which have, we believe, never been used out of Great Britain, and which have now a strangely antiquated look. On the other hand, a great many very interesting subjects are treated, and on the whole in a creditable manner. While we cannot speak with enthusiasm of the book, we believe that it will be found on the whole both interesting and useful.

Mémoires et Souvenirs du Baron Hyde de Neuville. Paris: Plon. Volume I. 1888 (La Révolution — Le Consulat — L'Empire). Volume II. 1890 (La Restauration—Les Cent Jours—Louis XVIII.).

A HIGH and dry legitimist, M. Hyde de Neuville, with his English name and descent and his French sympathies, was not the man to leave behind him personal recollections of much interest. To Americans, however, he is of some value, for he came here as a refugee in 1807, and only departed in June, 1814, after fifteen years of proscription, to learn on his way out the welcome news of the return of the Bourbons to France. His journeys through the United States took him as far west as Niagara, and at one time he thought of becoming a farmer in western New York, but his friends in the city, the Crugers, the Wilkeses, the Churches, and especially the warm friendship he formed with Gen. Moreau, then living near Trenton, kept him in the city. Here too he established an "Economical School," especially for the children of the numerous French refugees in New York, and Dewitt Clinton formally thanked him for his good work.

He came back twice to the United States—in 1816 as French Minister, when he was heartily welcomed by his old friends, as well as by the authorities in Washington. His sympathies were all for his exiled fellow-countrymen, and he took particular pains to show acts of kindness to Joseph Bonaparte, to Grouchy, to Clausel, and to Lefebvre-Desnouettes. Dupont de Nemours was particularly active in enlisting his help. Moreau, largely influenced by Hyde de Neuville, had returned to Europe, and met his death fighting with the allies against France. Lefebvre-Desnouettes was one of a large party of exiles who were full of zeal for a French settlement on the lower Mississippi, near New Orleans, and afterwards tried to foment a feud between Spain and the United States on the question of Florida. The projects for helping Napoleon to escape from St. Helena, and for active participation in the budding revolutions in South America, kept the French Minister in a lively state of excitement, but most of all he prided himself on securing for the Bourbons two such sturdy supporters as Grouchy and Clausel, who returned to France in 1820, and afterwards took a leading part in the successive Governments. Lakanal was supposed to be trying to revive Burr's conspiracy, in the hope of establishing a new empire for Joseph Bonaparte in the Southwest, and Gen. Jackson settled the question of the numerous claimants of Florida by his violent invasion of Spanish territory, leading ultimately to the sale of Florida to the United States. Hyde de Neuville

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

took an active part in the negotiations which brought peace to all the parties in interest.

He came a third time to the United States in 1821, to negotiate a treaty of commerce, and then returned finally to France, where he took a respectable place in the Government, always manifesting a lively interest in the United States and his friends there, and comparing his recollections of travel in America with Chateaubriand and the other men of his party. The two volumes of his memoirs close with the end of his American experiences, and it is hardly likely that those which are to tell the story of his later life will add much to the chapter of the French exiles. It is to be hoped that some one will eventually gather together all the printed and any unprinted material in reference to the French men and women who found refuge in the United States during the storm and stress of the revolutions in France and its colonies.

The Theory of Determinants in the Historical Order of Its Development. Part I. Determinants in General: Leibnitz (1693) to Cayley (1841). By Thomas Muir, M.A., LL.D., F.R.S.E. Macmillan & Co. 1890.

THE only history of much interest is that of the human mind. Tales of great achievements are interesting, but belong to biography (which still remains in a prescientific stage) and do not make history, because they tell little of the general development of man and his creations. The history of mathematics, although it relates only to a narrow department of the soul's activity, has some particularly attractive features. In the first place, the different steps are perfectly definite; neither writer nor reader need be in the least uncertain as to what are the things that have to be set forth and explained. Then, the record is, as compared with that of practical matters, nearly perfect. Some writings of the ancients are lost, some early matters of arithmetic and geometry lie hidden in the mists of time, but almost everything of any consequence to the modern development is in print. Besides, this history is a chronicle of uninterrupted success, a steady succession of triumphs of intelligence over primitive stupidity, little marred by passionate or brutal opposition.

Dr. Muir, already well known by many investigations into determinants and continued fractions, and by a charming little 'Introduction to Determinants,' has thoroughly studied the history of this subject, and has arranged his account of it with remarkable clearness. Each writer's results are stated in his own language, followed by a luminous commentary. An ingenious table shows the history of forty-four theorems, and at the same time serves as an index to the first half of this volume, which, it is to be presumed, is one-half of the first part, and not more than one-fourth of the whole work.

Perhaps Dr. Muir attaches a little too much importance to theorems, as contradistinguished from methods and ideas. Thus, he speaks rather unfavorably of Bezout's work (1779), although it contains the idea of polar multiplication; but because this is not made a theorem, Dr. Muir hardly notices it. The first paper analyzed in the book is by Leibnitz, and contains the umbral notation, which is the quintessential idea of the theories of determinants as well as that of matrices, to which the theory of determinants is but an appendage.

We have already mentioned that the last number of the *American Journal of Mathematics* contains an admirable memoir upon matrices by Dr. Henry Taber of Clark University.

BOOKS OF THE WEEK.

Brewer, Prof. W. H. Warren's *New* Physical Geography. Philadelphia: Cowperthwaite & Co.
Collier, W. F., and Willis, O. R. The Great Events of History. Chas. E. Merrill & Co.
Crowes, F. J. Musical Groundwork. Frederick Warne & Co. $1.
Day, D. T. Mineral Resources of the United States. Washington: Government Printing Office.
Essays of Montaigne, Translated by John Florio, Edited by Justin Huntly McCarthy. Macmillan & Co. $2.50.
Fitzgerald, E. Rubáiyát of Omar Khayyám, the Astronomer-Poet of Persia. Rendered into English Verse. Macmillan & Co. $3.
Freeman, A. C. The American State Reports. Vol. XIII. San Francisco: Bancroft-Whitney Co.
Gordon, J. A Diplomat's Diary. Philadelphia: J. B. Lippincott Co. $1.
Hazen, Prof. H. A. The Tornado. New York: N. D. C. Hodges.
Hervieu, P. Flirt. Worthington Co.
Kroman, Dr. K. Logik und Psychologie. Leipzig: O. R. Reisland.
Lamborn, R. H. Dragon Flies vs. Mosquitoes. D. Appleton & Co.
Lathrop, Clarissa C. A Secret Institution. Bryant Pub. Co. 50 cents.
Litchfield, Mary E. The Nine Worlds. Boston: Ginn & Co. 60 cents.
Masson, Prof. D. The Poetical Works of John Milton. 3 vols. Macmillan & Co. $15.
Morrison, W. D. The Jews under Roman Rule. G. P. Putnam's Sons. $1.50.
Porter, L. H. Cycling for Health and Pleasure. Boston: Wheelman Co. 50 cents.
Poste, E. Gaii Institutionum Iuris Civilis Commentarii Quatuor. 3d ed., revised. Oxford: Clarendon Press; New York: Macmillan. $4.50.
Poulton, E. B. The Colours of Animals. D. Appleton & Co. $1.75.
Russell, C. H. Translations into Greek and Latin Verse. London: Percival & Co.
Schönberg-Malot. A Mother. Belford Co. 50 cents.
Shipley, Mrs. John B. The Icelandic Discoverers of America. John B. Alden.
Shriver, E. J. Want and Wealth. G. P. Putnam's Sons. 25 cents.
Smitten and Slain. Thomas Nelson & Sons. $1.
Stead, W. T. The Passion Play as it is Played To-day. Charles E. Merrill & Co. 75 cents.
Stedman, E. C., and Hutchinson, Ellen Mackay. A Library of American Literature. Vol. XI. and last. Chas. L. Webster & Co. $3 per vol.
Stredder, Eleanor. Jack and his Ostrich. Thomas Nelson & Sons. 60 cents.
Taylor, A. McA. Jean Grant. A. Lovell & Co. 50 cents.
The Falls of Niagara. Matthews, Northrup & Co.
The International Annual of Anthony's Photographic Bulletin. E. & H. F. Anthony.
The Preachers: A Novel. The Minerva Publishing Co. 50 cents.
Tischendorf, C. Novum Testamentum Graece. Editio octava. Vol. III, pars altera. Prolegomena. Leipzig: J. C. Hinrichs; New York: Westermann.
Townsend, M. U. S.: An Index to the United States of America, Historical, Geographical, and Political. Boston: D. Lothrop Co.
Toxar: A Novel. Harper & Bros. 30 cents.
Transactions of the National Association for the Advancement of Art and its Application to Industry; Edinburgh Meeting. London.
Uz, J. P. Sämtliche Poetische Werke. Stuttgart: G. J. Göschen.
Vizetelly, H. Count Königsmark and "Tom of Ten Thousand." Scribner & Welford. 50 cents.
Vuibert, H. Annuaire de la Jeunesse pour l'Année 1890. Paris: Nony & Cie.
Walker, F. Practical Dynamo-Building for Amateurs. D. Van Nostrand Co.
Westall, W., and Stepniak, S. The Blind Musician. John W. Lovell Co. 50 cents.
Willis, W. G., and Greene, Mrs. Whose Hand? Chicago: Rand, McNally & Co.
Wodehouse, Mrs. E. R. Index to the Four Volumes of Grove's Dictionary of Music and Musicians. Macmillan & Co. $2.50.

HENRY HOLT & CO., New York.

Late Educational Works:

BALDWIN'S (J. MARK) HANDBOOK OF PSYCHOLOGY. Senses and Intellect. 8vo. 343 pp. Teachers' price by mail, $1.97.

Used in Johns Hopkins University, Universities of Va. and S. C., Lake Forest University, University of Toronto, etc. Prof. Schurman of Cornell University says: "In my opinion, Baldwin's Psychology is the best book of its size in the language." The *Nation* concludes its review thus: "Taken as a whole it is about the best we know."

HARDY'S (IRENE) ELEMENTARY COMPOSITION EXERCISES. 16mo. 169 pp. Price to Teachers by mail, 86 cents.

Suggestive chapters, based on experience, on ways of furnishing boys and girls in school with straw for their composition bricks. It makes its points by example and illustration, omitting the commonplace of pedagogical exhortation.

MARTIN'S (H. N.) THE HUMAN BODY AND THE EFFECT OF NARCOTICS. 12mo. 399 pp. Teachers' price by mail, $1.33.

A modification of the author's well-known "Briefer Course" in which the space devoted to "the effect of narcotics" fulfils the requirements of the most exacting State laws on the teaching of the subject.

WILLIAMS'S (C. T.) EXTRACTS FROM GREEK AUTHORS. 12mo. 231 pp. Price to Teachers for examination, $1.20.

Short pieces for sight-reading in connection with the Anabasis, supplied with most useful helps in the way of vocabularies, maps, notes, and verb lists.

Ready Soon:

BRIDGMAN (J. C.) AND DAVIS'S (H. C.) BRIEF DECLAMATIONS. (*Ready in Sept.*)

The selections are drawn mostly from current public speaking, and are restricted in length to a three-minute limit of time.

JAMES'S (WM.) PSYCHOLOGY. 2 vols. 8vo. About 1,400 pp. (*Ready in Sept.*)

This treatise, on which Prof. James has been working for many years, may be expected to give the most complete statement yet made of the present aspects of this progressing science.

JOHNSTON'S (A.) SHORTER HISTORY OF THE UNITED STATES.

This long-delayed book, which was finished and twice reviewed by its author before his lamented death, will be issued early in the fall.

Send for complete descriptive catalogue.

THE FORUM.

Contents for September.

(This number of The Forum begins Vol. X.)

MONEY INTERESTS IN POLITICAL AFFAIRS. E. L. GODKIN, editor of *The* (N. Y.) *Evening Post.*—How protection breeds political corruption.

THE TRAINING OF TEACHERS. PRESIDENT G. STANLEY HALL, of Clark University.—Practical suggestions based on the study of European educational methods.

FEDERAL CONTROL OF ELECTIONS. SENATOR JOHN T. MORGAN, of Ala.—A reply to Senator Chandler.

RAILWAY REORGANIZATION. SIMON STERNE.

THE CHRISTIANITY OF THE FUTURE. PROF. JOHN S. BLACKIE.

FORMATIVE INFLUENCES. REV. DR. EDWARD EVERETT HALE.

A SHORT STUDY OF "MACBETH." JAMES E. MURDOCH.

THE LATEST ASTRONOMICAL NEWS. PROF. CHAS. A. YOUNG.

PROTECTION AGAINST TORNADOES. LIEUT. JOHN P. FINLEY, of the U. S. Weather Bureau.

THE DOMESTIC PURSE STRINGS. ALICE E. IVES.

MATRIMONY AND THE STATE. REV. M. J. SAVAGE.

THE FORUM, New York. Sold Everywhere. 50 cents a copy; $5.00 a year.

The Commercial Forum (Descriptive Advertising Department) contains explanations of the industrial opportunities offered at Staunton, Lynchburg, Basic City, and Salem, Va,

FRENCH, GERMAN, - - - - SPANISH, ITALIAN.

You can, by ten weeks' study, master either of these languages sufficiently for every-day and business conversation, by DR. HEIN. S. ROSENTHAL'S celebrated MEISTERSCHAFT SYSTEM. Terms, $5.00 for books of each language, with privilege of answers to all questions, and correction of exercises. Sample copy, Part I., 25 cents. Liberal terms to teachers.

MEISTERSCHAFT CO., 299 Washington St., Boston.

EVERY PAGE OF THE LIBRARY OF AMERICAN LITERATURE

has been carefully selected by E. C. STEDMAN and E. M. HUTCHINSON from the 500,000 volumes copyrighted. Only $3.00 per month, less than one cent per volume per day. Send for sample portraits.

C. L. WEBSTER & CO., 3 East 14th St., N. Y.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

NINE GREAT DICTIONARIES.

Harper's Latin Dictionary.

A New Latin Dictionary, Founded on the Translation of 'Freund's Latin-German Lexicon.' Edited by E. A. ANDREWS, LL.D. Revised, Enlarged, and in great part Rewritten by CHARLTON T. LEWIS, Ph.D., and CHARLES SHORT, LL.D., Professor of Latin in Columbia College, New York. Royal 8vo, Sheep, $6.50; Full Russia, $10.00.

Latin Dictionary for Schools.

A Latin Dictionary for Schools. By CHARLTON T. LEWIS, Ph.D, Editor of 'Lewis and Short's Latin Dictionary.' Large 8vo, Cloth, $5.50; Sheep, $6.00.

Elementary Latin Dictionary.

An Elementary Latin Dictionary. By CHARLTON T. LEWIS, Ph. D. (*In Press.*)

Liddell and Scott's Greek Lexicon.

A Greek-English Lexicon. Compiled by HENRY GEORGE LIDDELL, D.D., Dean of Christ Church, Oxford, and ROBERT SCOTT, D.D, Dean of Rochester, late Master of Balliol College, Oxford, with the Co-operation of HENRY DRISLER, Jay Professor of Greek in Columbia College, New York. Seventh Edition, Revised and Augmented throughout. Large 4to, Sheep, $10.00.

Liddell and Scott. Intermediate.

An Intermediate Greek-English Lexicon. Founded upon the Seventh Edition of Liddell and Scott's Greek-English Lexicon. Medium 4to, Cloth, $3.50; Linen, $3.75; Sheep, $4.00.

Liddell and Scott. Abridged.

A Lexicon abridged from Liddell and Scott's Greek-English Lexicon. The *Twentieth Edition.* Carefully Revised throughout. With an Appendix of Proper and Geographical Names, Prepared by the Rev. JAMES M. WHITON, Ph.D. Small 4to, Half Leather, $2.00.

Yonge's English-Greek Lexicon.

An English-Greek Lexicon. By C. D. YONGE. With many New Articles, an Appendix of Proper Names, and Pillon's Greek Synonymes. To which is prefixed an Essay on the Order of Words in Attic-Greek Prose, by CHARLES SHORT, LL.D. Edited by HENRY DRISLER, LL.D. 779 pp. Royal 8vo, Sheep, extra, $4.50.

In this work the aim of the editor has been to exhibit a complete English vocabulary, so far, at least, as there are words in Greek by which the English words can be literally or adequately rendered, and where this cannot be done, to supply, wherever practicable, the deficiency by phrases. In every instance the authority for the word or phrase cited is given.

Thayer's Lexicon of the New Testament.

Greek-English Lexicon of the New Testament: being Grimm's Wilkie's Clavis Novi Testamenti. Translated, Enlarged, and Revised by JOSEPH HENRY THAYER, D.D., Bussey Professor of New Testament Criticism and Interpretation in the Divinity School of Harvard University. 4to, Cloth, $5.00; Half Roan, $6.00; Full Sheep, $6.50.

Stormonth's English Dictionary.

A Dictionary of the English Language, Pronouncing, Etymological, and Explanatory: embracing Scientific and Other Terms, Numerous Familiar Terms, and a Copious Selection of Old English Words. By the Rev. JAMES STORMONTH. The Pronunciation Carefully Revised by the Rev. P. H. PHELP, M.A. Imperial 8vo, Cloth, $5.00; Half Roan, $6.50; Full Sheep, $6.50.

PUBLISHED BY HARPER & BROTHERS, NEW YORK.

The above are for sale by all Booksellers, or will be sent by HARPER & BROTHERS, *postage prepaid, to any part of the United States, Canada, or Mexico, on receipt of the price.*

An old-time view of a present-time subject.

Just Published.

Ireland under Elizabeth and James I.

Described by

Edmund Spenser,
Sir John Davies,
and Fynes Moryson.

Edited by Henry Morley, LL.D.

Forming Vol. 10 of the Carisbrooke Library.

12mo, cloth, cut or uncut edges, $1.00; half roxburghe, gilt top, $1.25.

Preceding issues in this Library:

1. Swift's Tale of a Tub and other Works.
2. Gower's Tales of the Seven Deadly Sins (*Confessio Amantis*).
3. Defoe's Earlier Life and Chief Earlier Works.
4. Early Prose Romances.
5. Milton's English Prose Writings.
6. Parodies and other Burlesque Pieces by Canning, Ellis, and Frere.
7. Tasso's Jerusalem Delivered, translated by Edward Fairfax.
8. London under Elizabeth, being the "Survey of London," by John Stow.
9. The Masques of Ben Jonson.

12mo, cloth, cut or uncut, each $1.00; half roxburghe, gilt top, $1.25.

"The handsome type, pleasant paper, and substantial appearance of the 'Carisbrooke Library' will commend the series even to the most fastidious reader."—*St. James's Gazette.*

George Routledge & Sons, Limited,
9 Lafayette Place, New York.

HAVE YOU A COPY?

Mr. Henry G. Taylor, Newtown, writes us: "That is a wonderfully useful little book—

Books of the Bible Analyzed,

you are offering to the world. I hope you are selling it by the myriad."

At all bookstores, or sent by publisher on receipt of 21 cents.

H. T. FRUEAUFF, Easton, Pa.

American News Co. and J. B. Lippincott Co. supply the trade.

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED